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## The Evangelical Academy Movement in Europe

WILL IT LEAD TO ROME?

Rev. John P. Dolan, C.S.C.—Notre Dame, Ind.

FEW MOVEMENTS in contemporary Germany have attracted the universal attention, have brought a greater interest in a revived evangelism, and have, we feel, struck at the *causa causarum* of the post-war disillusionment among continental Protestants: namely, the alliance between church bureaucracy and petit bourgeois piety, as has the Evangelical Academy Movement.

The smoking ruins of immediate post-war Germany, the charred specters of gutted cities, were but a feeble reflection of the inner dismay felt by the leaders of what had been the intellectual center of continental Protestantism. That Communism and Naziism should grow up in the very heart of old Christendom in Europe, was a shocking proof that Western culture and its institutions were more secularized, more alienated from their Christian roots than men had realized. In short, the realization (long before operative in Catholic circles) had struck home that large segments had been gradually but effectively alienated from even the most disorganized forms of Christianity, that evangelical Protestantism in its institutional forms was not only remote but actually irrelevant to the vast majority of its nominal followers.

The disunity, the vacillation that characterized some elements of the Protestant Church during the early years of the Nazi regime, were but a small indication of a weakness that was already in evidence in the total disaffection of the workers in Germany as seen in the anti-church attitudes of the S.P.D. during the periods of the Weimar Republic. In short, the need for re-

moving the barriers which in Germany had separated the Protestant Church from the complexities of life in a mass society was keenly felt. To bring about a rapprochement between the traditionally conservative elements of evangelism and modern industrialized society was of paramount importance if German Protestantism was to survive the post-war era.

### A New Approach

The beginnings of the Academy movement may be traced to a meeting in the small university town of Tübingen during the closing weeks of the war, of two men who saw and appreciated the moral and spiritual catastrophe that came in the wake of National Socialism. Both these men had been victims of Hitler's attack on the Confessional Church: Helmut Thielicke, now professor of theology at Hamburg University, had been driven from his professorship by the Nazis; the University pastor, Eberhard Muller, is now chairman of the Directors Association of Protestant Academies. These leaders sensed the need for reaching out to the masses of middle class Protestants, victims of a positivist philosophy. They also saw the growing specialization of work in the modern world, for the most part loosened from moral and religious moorings. The realization of these facts forced upon them the use of media other than the established parochial system. The basic principle of the Academy movement was: to facilitate an exchange of views, not merely to expound Christianity.



The first meeting of the Protestant Academies was held at Bad Boll on the 29th of September, 1945. The opportunity for Protestant Christians to express their views freely for the first time in many years made it clear to all the participants from both Church and State that the movement had to expand. (Eighteen Academies were founded in Germany in the next ten years.) It was seen that Hitler came to power in Germany only because of the paralysis of political and religious groups, which paralysis gave birth to the desire for a strong leader. The churches' influence on the complicated mechanism of modern mass society had been lost.

From a functional point of view, the Academies are conferences lasting from two to eight days, conducted in an atmosphere aimed at bringing about intelligent discussion of current problems. The discussion is the heart of the program. Not only sociological problems but statements of faith are submitted to the process of free discussion. The programs are determined by the people who themselves are involved in the questions that are to be discussed. The slogan, "from life to doctrine," best epitomizes the theme of the various conferences. There is an attempt to replace the dictatorship of prevailing opinion with a free exchange of experiences and insights. Discussions in small groups is the normal procedure. Obviously, the elements of traditional Protestantism colour the meetings. Each day begins with a hour of Bible study. In the morning and evening all the Academies hold short services in their chapels. There is, however, no compulsory attendance at the services. Often breakfast is closed with a Bible reading, on which occasion a passage is studied either through an informal address or more often in a discussion by the group as a whole. The passage from Scripture may have some relation to the secular problem on the agenda of the day, or may merely refer to specific human problems of the occupational group in question. This contemplation of the Bible is deliberately not given a church setting of hymns or prayer. It is the conviction of the movement that reflection by man of today on the Word of God must be stripped of the paralyzing solemnity which prevents him from reflecting where God invites him to reflect.

Invitations to the conferences are issued to industrial firms and professional associations,

rather than through local Protestant pastors. Political, social and economic organizations often make use of the Protestant Academies for a frank discussion of questions which they consider important.

### *The Movement Crystallizes*

The first successes in the program were due to the groups' determination to work through secular organizations rather than local parishes. At the first workers' conference, invitations were sent to union locals and, at the same time, to the management of industrial firms, requesting them to send participants to the conference by joint agreement. In the course of years, the conference for industrial workers became more and more diversified. Special conferences were held for workers, apprentices, labour, youth, commercial employers and industrial leaders. Gradually, an independent branch of the Evangelical Academy emerged, which concerned itself with labour questions: The Protestant Action Committee for Worker's Questions.

In like fashion, the Academy endeavors to maintain steady contact with other professional groups. The Christian Press Academy, concerned with journalism, is a new movement on the German scene under the same auspices. It is noteworthy that continental Protestantism, in particular, has had little direct influence in the journalistic field which has been in the past and remains today largely under the influence of Socialism, liberalism and, to a fair extent, Catholicism. The President of the Federal Republic, once a journalist, Dr. Theodor Heuss, has shown interest in the movement by appearing at courses of the Christian Press Academy. The aim of this section is to promote discussions on journalism in which religious, social and cultural questions are considered in the light of the gospels.

Not excluded from the scope of the movement has been a growing concern for the German farmer. The German farmer finds himself in a particularly serious situation. Due largely to the inheritance laws, farms have become smaller and smaller. In Wurtemberg, for example, a farmer who works twenty-five acres of land is regarded as a large-scale farmer. Due to the plotting system, it is impossible to use modern machine methods for soil cultivation. A redistribution of



land plots on a voluntary basis is the object of the academy in this field.

Perhaps the most noteworthy contribution of the Academy movement has been the establishment of a Study Commission. The Commission, founded in 1947, numbers over 150 German university professors as contributing members. Studies of the problems of Marxism, anthropology, and those of a socio-economic nature are on its agenda. The Committee on Marxism includes nearly all the leading scholars in the field in Central Europe, irrespective of religious or political convictions.

At the present time, there are nineteen Academies in Germany. Five of these are located in the Soviet Zone. Each year a total of over ten thousand conferences are sponsored with an average of over sixty persons participating. Since 1945, over one-hundred thousand persons have attended. Generally speaking, the meetings are divided into two groups: occupational, bringing together people of the same walks of life; secondly, meetings at which general social problems are discussed, such as, rearmament, secularism, social security, and the unification of Germany; and thirdly, special conferences for training and meditation, somewhat like the retreat methods common among Catholics.

### *Under Lay Leadership*

The Academy movement in Germany is but a reflection of what well may be a movement away from clerical predominance in continental Protestantism, especially in Lutheran lands. The Sigtuna Conference in Sweden has attracted for its meditation and discussion members from all classes: artists, clergymen, doctors and theologians. It is for the most part a lay movement having no official contact with the established church. It, as well as the St. Katherine's Foundation and Hjalmeryd Foundation at Sparreholm, are aspects of a revived interest in an intelligent discussion of Christianity and modern cultural problems that, interestingly enough, are taking place independently of the organized church and are in the hands of lay leaders.

The Laymen's Training Institutes in Finland at Jarmenpaa and Karis are a further example of the concern of continental Protestantism over its increasing estrangement from the people. These institutes, thanks to the collaboration with the Finnish educational authorities, have become cen-

ters for adult education. Discussions of subjects ranging from modern psychiatry and theology to problems affecting savings bank personnel and pre-marital instruction take place.

The lay institutes in the Netherlands are, for the most part, conducted by the Dutch Reformed Church. The inspiration for this work of bringing the message of Christianity to the workers and professional groups, the *Kerk en Wereld*, came from a meeting in the autumn of 1945 at Driebergen in central Holland. The object of the institutes is the training of youth workers and social workers for leadership in social and industrial relations and for the promotion of good relations in industry.

### *Influence in France*

Although there are less than one-million members of the Reformed Churches in France, here, too, we note an awakening of Protestantism quite similar to, and in some respect in conjunction with, the movement in Germany. The movement is especially noteworthy in Alsace, the Cevennes and the Montbeliard districts.

Confronted with a reactivated and dynamic Catholicism on the one hand, and the forces of secularism on the other, Protestants have turned, as in the past, to their German neighbors. A lay training center was opened at Geay, in the Montbeliard district, in 1953. Close liaison between this institution and the German Academy at Bad Boll is maintained. Questions concerning neutral schools, birth control, and the Protestant role in secular French society are discussed.

Switzerland, unlike Germany and Holland, presents a rather unique picture in regard to the lay institute movement that is affecting continental Protestantism. Perhaps, in addition to the rather independent attitudes of the federalized Evangelical Reform Churches, prosperity and neutrality have left the Swiss Protestants less aware of the problems of secularism facing the churches. A spirit of independence has kept the Swiss somewhat aloof from the oecumenical movement, although the World Council of Churches has its headquarters there. Worthy of mention, however, is the lay institute at Baldern near Mannedorf (Canton of Zurich). It was organized by a small circle of laymen and theologians under Professor Emil Brunner in 1947. Twice a year a five-day course for workers from trade unions is held. Discussions are conducted with trade



union secretaries. Various occupational groups hold periodic meetings here—farmers, agronomists, contractors, lawyers and doctors. The purpose here, of course, as with all lay institutes, is an attempt to translate the message of the Gospel into everyday language, to find principles of guidance for work in modern society and industry.

\* \* \* \*

This presentation is, at most, a cursory glance at a movement among European Protestants which must be classified as a reaction against secularism, and, as such, is a movement that is more and more under the leadership of the laity, working for the most part independent of the various organizational structures of the "churches."

There can be no doubt that continental Protestantism, in the last decade since the war, has undergone a dramatic change. The social principles of *Rerum Novarum* and of *Quadragesimo Anno*, it is true, have not been incorporated into the Academy movement. Yet the motives that inspired Leo XIII and Pius XI, viz., to counter-

act the secularization of society and the threat of atheistic Communism, are also at the basis of the Evangelical Academy Movement.

Continental Protestantism from its beginnings, has been a middle-class movement. A deep-seated fear over the threat to the existence of this class has, we feel, expressed itself in an awakening to the danger of its extinction. What is most interesting in this awakening is that it has developed and prospered, for the most part, outside and independent of church authorities. Can one be wrong in assuming that there is a reaction here to the very forces that gave birth to Protestantism—an alienation of the laity from the organized Church due to a failure on the part of churchmen to see the social problems of the time? The reaction is in the form of a greater interest and deeper knowledge on the part of laymen of these same problems. It was the rise of a non-theological lay intelligensia that fostered the reform of the 16th century. Could it not be that a lay movement of a similar nature has promise of a return to Catholic Christianity in the 20th century?

## Is Man Evolving?

### DREAMS AND DISILLUSIONMENT

Liam Brophy, Ph.D.—Dublin, Ireland

**T**HIS YEAR AND THE NEXT, the world commemorates the centenary of the origins of the modern theory of evolution. In 1858 Darwin and Wallace presented a joint paper to the Linnaean Society, announcing their independent discovery of the principle of natural selection; in 1859 the *Origin of Species* was published with momentous consequences.

It is difficult for us, caught up in the latest heresy of Communism, to imagine the impact which the heresy of biological determinism had on the generation of a century ago. Let us make it clear from the outset that the heresy was none of Darwin's making, but was woven from assumptions drawn from his theories by militant atheists such as Ernst Haeckel, who were in an indecent haste to be rid of God and the Church. As a true scientist, Darwin made no

deductions which were not warranted by the evidence before him. His disciples, on the other hand, thought up a theory first and "found" the evidence to fit it somewhat later, as in the case of the famous "Piltdown Man" which has proved to be a clever, deliberate fraud.

The very science on which atheists of a century ago and since relied to prove themselves right, has continued to progress beyond the point where it serves their purpose. Modern science goes far in proving that most of the nineteenth century scientific theories were false or at best only partly true. This applies especially to Darwinism as certain atheists understand it. In his foreword to the centenary edition of *The Origin of Species* (Everyman edition), W. R. Thompson, F.R.S., a noted non-Catholic scientist, examines the theories of the bible of unbelievers and disproves



them *seriatim*. We are not here concerned with these demolished theories. Suffice to say that the hopes placed in evolution for a better human race have suffered a severe reversal, and faith in atheism has been severely shaken.

### *Great Expectations*

At first people were shocked and disheartened to be told they were descended from monkeys. Victorian dignity suffered a momentary setback. But it soon rallied. The popularizers cheered up their readers by pointing out the splendid possibilities offered by evolution if properly directed and controlled. If man had been carried so far, from the chattering simian to the eloquent scientist, what great things might he not achieve if, instead of drifting with the stream of evolutionary processes, he were to take matters in hand and accelerate his own rate of progress towards a definite goal. The poets waxed enthusiastic over the vast prospects before man. Tennyson addressed the self-evolving process of the higher life.

"Eternal process moving on,  
From state to state the spirit walks;  
And these are but the shattered stalks,  
Or ruined chrysalis of one."

He looked forward to a perfect race in a perfect earthly paradise:

"Then comes the statelier Eden back to man;  
Then reign the world's great bridals, chaste  
and calm;  
Then springs the crowning race of humankind.  
May these things be!"

His famous contemporary, Browning, though widely different in tone and temperament, was inspired by the same enthusiasm to write:

"In man's self arise  
August anticipations, symbols, types  
Of a dim splendour ever on before  
In that eternal circle run by life.  
For men begin to pass their nature's bound,  
And find new hopes and cares which fast  
supplant  
Their proper joys and griefs; they outgrow all  
The narrow creeds of right and wrong,  
which fade  
Before the unmeasured thirst for good: while  
peace  
Rises within them ever more and more."

We venture to quote these poets not only because they represent and reveal the popular hope

of their time, but because they were widely read and were influential in forming public opinion to an extent hardly enjoyed by our greatest novelists today. How wryly we read them now, and how pathetic seems their faith in human nature's "unmeasured thirst for good." How eloquently they preach, not the doctrine of progress, but of man's deep need of grace! It has taken less than a century to prove the wisdom of Goethe's dictum that all merely human experiments for the improvements of man end in making him *thierischer als jedes Thier*.

Foremost among the prophets who foretold future improved models of *homo sapiens* was Nietzsche, and, though he condemned Darwin for an over-emphasis of the influence of environment, he owed the latter much in his search for the *Ueberschensch*. The argument of *Also sprach Zarathustra* was that of the Darwinian disciple:

"What is the ape to man? A jest or a thing of shame. So shall man be to Superman—a jest or a thing of shame.

"Ye have trod the way from worm to man, and much in you is yet worm. Once ye were apes, and even yet man is more ape than any ape.

"But he that is wisest amongst you is but a discord, a hybrid of plant and ghost. But do I bid ye become either plants or ghosts?

"Behold I teach you Superman."

In France, Nietzsche's contemporary, the apostate Anatole France, was calling on his readers to place their hopes "not in humanity, but in *those inconceivable creatures which will one day spring from man, as man himself has sprung from the brute*. Let us put our hope in them, let us hope in the travail of the universe which finds its physical law in Evolution. For this fruitful travail we can feel increasing in our own breasts, keeping us marching towards a goal, inevitable and divine." And so the men who rebelled against the dogmas of the Catholic Church because they asked too much of their intelligence were prepared to offer the hope of a goal, which, on no evidence whatsoever, is called "inevitable and divine." Science in the meanwhile has come around to examining the general drift of the evolutionary processes, and sees them drifting towards ends which are by no means inevitable or divine.



### *Speeding the Process*

But why should man have to wait to be carried forward by very slow biological processes to attain his perfection? It occurred to certain scientific minds that man could take his own evolution in hand and speed and direct the process. It fascinated the fervid, active and small mind of H. G. Wells, who was obsessed by utopianism and anti-Catholicism. He even wrote a clever novel entitled *The Food of the Gods* around the idea. The equally imaginative Professor J. B. S. Haldane said that if man would but control his evolution he could produce a species of himself crammed with virtue and vigor, health and holiness. Man would never know a day's sickness and would live for centuries. "He will be able to think like Newton, to write like Racine, to paint like Van Dyck, to compose like Bach," and be as incapable of hatred as St. Francis of Assisi. He would need all his length of days to exert so much genius. It might be questioned whether a world filled to overflowing with so many long-lived geniuses, whose numbers would, of course, increase with the years, would be such a paradise for all.

But the same Professor Haldane in a later book, which he called *The Causes of Evolution*, had some very serious and more scientific after-thoughts. His optimism received a check when it was discovered that evolution is an uncertain and piecemeal process rather than an automatic cosmic principle. It is not known that even in the realm of organic life evolution does not always mean certain and continuous progress. As the Professor has written: "Certainly the study of evolution does not point to any general tendency of a species to progress. . . . Degeneration is a far commoner phenomenon than progress." And again: "Man today is probably an extremely primitive and imperfect type of rational being. He is a worse animal than a monkey. . . . The last stage of man's evolution certainly has its dark side."

Another serious setback to the hopes of man's progress through evolution has been given by the discovery that his biological evolution had, in fact, ceased long before he became civilized. He has been merely marking time, or even stepping a little backwards. Dr. F. C. S. Schiller is quoted by G. N. M. Tyrrell in *The Personality of Man* as saying: "The first fact to be enunciated plainly and faced until it has grown familiar and its import is appreciated, is that, biologically speaking,

man has ceased to be a progressive species long ago. The evolutionary impetus which carried our ancestors from the level of the ape or even the lemur, through such sub-human types as *Pithecanthropus* and the Heidelberg and Neanderthal man, to 'modern man,' seems to have spent itself by the middle of the paleolithic period, i.e., say, thirty thousand years ago." "Modern man is not intrinsically better than his ancestors and is doubtless inferior to the ancient Greeks at their best and other peaks of human biological evolution." "There is little doubt that in the main, humanity is still Yahoomanity. Alike in mentality and morality, modern man is still substantially identical with his paleolithic ancestors. He is still the irrational, impulsive, emotional, foolish, destructive, cruel, credulous creature he always was."

### *Sociology and Biology*

While some placed great hopes in the development of man as an individual by evolutionary processes, others, beginning with Spencer, placed their hopes in the advancement of the group. Facile comparisons were drawn between biology and sociology, between the State and organisms. For, as Spencer argued, was not the State in the true sense an organism—a single biological unit composed of individual human beings just as a metazoan animal was a single biological unit composed, in the first instance, of individual cells? The examination of evolutionary processes seemed to show that there were certain general laws in operation: beings of the same original constitution, within the same environment on the same planet, reacted in similar ways, developing along parallel lines, and achieving similar types of organization in the end. From this it was concluded that human society would follow the same laws. Spencer and his followers carried these parallels to rather ridiculous lengths, as when they compared transport systems to the circulation of the blood.

Spencer, like Spengler, was so fascinated by his theories that he confused metaphors with mathematical certainty, and took symbols for scientific truths. It was a scientist, indeed, who called the bluff. T. H. Huxley, though a Darwinian, confessed to seeing "between man and the rest of the cosmic process, in spite of man's genesis from that same cosmic process, an insuperable and essential opposition, a difference of aim or direction which had turned the original bridge into a barrier."



It might be thought that science had so modified the theory of evolution as to make men reserved and less dogmatic in its applications. But as the Pope has said in his Encyclical, *Humani Generis*, it is being revived, mainly by Communists, to prepare the way for atheism: "Some imprudently and indiscreetly hold that evolution, which has not been fully proved even in the domain of natural sciences, explains the origin of all things, and audaciously support the monistic and pantheistic opinion that the world is in continual evolution. Communists gladly subscribe to this opinion. . . ."

### *The Humanist Hope*

Some of our Humanists also cling to a fond belief in the processes of evolution and a hope that they will produce the perfect Humanist Man in the fulness of time. Thus in an address on the subject of "the transformation of man," delivered at the Cooper Union Convocation in October, 1956, Lewis Mumford pointed out that, biologically speaking, man is an unfinished animal. He hopes that the present mechanical transformation of man will not be the last, and looks forward to his self-transformation. But, with typical Humanist vagueness, he drifts into a cloud of words precisely where we ask for clear statement. Thus he tells us: "The hidden resources that may

save him are not to be found either in science or technology, considered apart from man's more central needs: they lie in the nature of man himself, in all his organic complexity, his cultural variety, his historic creativeness, his still unfathomed potentialities for further development and self-transformation."

Note the conspicuous absence of any reference to the grace of God. At the present moment in history the hidden resources in man seem to be the unleashed and uninhibited perversions of his bestial nature. Humanism is manifestly not getting the best out of man. The Church is the only power on earth which has achieved any success in transforming man, in helping him to "work out the beast," and attain his full stature as a son of God. After all, it has been assumed, rather unscientifically, that evolution is synonymous with progress, though there is no general agreement on the nature of that progress. As it is a blind process, it might conceivably lead elsewhere and return man to the monkey stage. Fortunately, as Christians, we do not depend on evolution's arbitrary course. We have a goal, "inevitable and Divine," set before us; but we shall certainly not be carried there passively by some automatic process though we will be most powerfully aided by the grace of God.

Since Vice President Nixon's unsatisfactory visit to South America, much has been said and written to explain the hearty dislike so many nations feel toward the U. S. despite our unquestioned virtues, particularly our liberality in assisting needy peoples. In this connection, the well-known columnist, Dorothy Thompson, makes a point which we believe may prove more of a sore spot to other nations than we may suspect. She says we have sympathy, but lack empathy, which is not a "feeling for," but "a feeling with." Noting that a resultant narrowness thus characterizes our dealings with other nations, she writes in her column in *The Monitor* of June 20:

"We are ardent republicans, and instinctively believe that all good governments (except the British) are republics, paying less heed than did our founding fathers to the troubles that have ever beset republics.

"After the first world war we were bent to abolish monarchies and to install republics wherever we had power to do so—namely, among

our defeated European enemies, Germany and Austro-Hungary.

"In Germany the republic quickly gave way to a popular tyrant; in Austro-Hungary, to the dissolution of the great Danubian complex and the rise of republics which quickly proved their inviability between Russia and a renascent Germany, and are, today, 'peoples democracies,' and, in effect, Russian colonies.

"In short, we lack the maturity that acknowledges that 'it takes all kinds to make a world,' and that 'politics is the true art of the possible.'

"We are not imperialists but we are persistent 'Americanizers.' Those, however, who want Americanization come to this country. No other Frenchmen, Englishmen or Italians want to be Americans, and, for the more sensitive, Americanization appears as a process of a technical barbarization.

"I am not here discussing whether they are right or wrong. Their sensibilities are facts that demand reciprocal sensibility."



# Triumph of the Conservative Progressives in the Catholic Church in the U. S.

Rev. Dr. Frederick J. Zwierlein—Rochester, N. Y.

*This series of four articles constitutes Chapter XVIII of a forthcoming book, DOCUMENTARY HISTORY OF THE CATHOLIC CHURCH IN THE UNITED STATES SINCE THE SECOND PLENARY COUNCIL OF BALTIMORE, 1866, by Dr. Zwierlein. A key to the sources used in this series is appended to this article.*

WITH THE ARRIVAL of the Apostolic Delegate, Archbishop Francesco Satolli, in the United States, the liberal progressives seemed to have obtained an impregnable position in the American Hierarchy. As late as the month of August, 1893, Archbishop Satolli stated:

Ten months ago, when I landed on these shores, I was the bearer of two letters from His Eminence Cardinal Rampolla. One was addressed to the Primate (?) of the Church in the United States, Cardinal Gibbons, introducing me to him and through him to the Catholics of the country as Papal Legate. The other recommended me to the Archbishop of St. Paul. In consequence after my visit to the Cardinal Archbishop of Baltimore, my second visit was paid last fall to the Most Rev. Archbishop of St. Paul. That visit was official in compliance with the letter of introduction. I have heard from the lips of the Holy Father himself: That while holding in veneration and love all the prelates of the American Church, yet he has a special esteem and affection for your Archbishop (Ireland) whose personal fame has made the city's name like unto himself—world-wide. The Holy Father sees in the administration of this archdiocese many and great things that give him pleasure, none that excites his displeasure or calls for the least reprehension. He is well aware that your Archbishop understands and has at heart the progress of the Church in the American Republic and promotes the progress with zeal, rectitude and prudence. (Reily Collections in the *Life and Times of Cardinal Gibbons*, III, pt. 2, p. 106)

There were conservative progressives in the American Hierarchy who were not pleased with

the liberal progressivism of Archbishop Ireland and his partisans. A monthly review for the American clergy had been begun in 1889 with Father Herman J. Heuser, professor of Sacred Scripture in St. Charles Borromeo Seminary at Philadelphia, as its editor. The Jesuit Father Aloysius Sabetti, professor of Moral Theology in Woodstock, wrote Heuser on January 11, 1891, to curb liberalism in the American Church in favor of true and solid doctrine, adding: "You have a great mission before you. Don't be afraid of being unpopular. A certain unpopularity is better than a great popularity." (CHSA) Archbishop Corrigan of New York, writing to Heuser on March 24, 1891, also advised him to propagate sound views on the social question in his review, stating:

The question of Liberalism is most important. Msgr. Schröder has done a great deal; but so much will remain to be done! . . . This is a burning question and, if not solved properly and quickly, will do vast harm to souls in this country. (*Ibid.*)

Msgr. Schröder had been concerned with a theological treatise, *I criteri theologici*, by the Italian Canon di Bartolo, which was first published in Turin in 1888, of which a French translation appeared in Paris the next year. Msgr. Schröder contributed a series of articles to the *American Ecclesiastical Review* in its issues of February, March, April and July, 1891, exposing Bartolo's work. He accused Bartolo of attenuating and minimizing Catholic doctrine, of attempting to reconcile the Church with the world in the spirit of the French and German liberal theological schools of the past two centuries, of having a direct kinship with Jansenism, Josephism, Febronianism and Döllingerism in restricting the infallibility of the Church to revealed dogmas, and of turning theology into politics. Cardinal Gibbons had given an approval to Bartolo's book upon the request of the author, and Ireland's organ, the *Northwestern Chronicle*, attacked Schröder's ar-



ticles as they appeared. Msgr. Schröder informed Heuser, writing to him on February 7-9, 1891:

*Inter Nos: Reverendissimus* (Gibbons) told our Professor O'Gorman: He deplores my article because Bartolo is a book for our country! Monsignor Ireland, as I am informed from a good source, has summoned up the powers to refute me (certainly in vain). That is strong pepper. Both gentlemen were here last week, but no one gave me the pleasure of expressing disapproval of the critique. Enough: all this can only be a challenge to adhere more closely to the motto: No Liberalism, under any conditions, under any mask, and also not under that of Americanism. Archbishop Corrigan expressed his pleasure on this motto at our first meeting; his judgment is weightier in this matter than all the others. (CHSA)

Letters for and against Schröder's articles to Father Heuser ended when the Congregation of the Index condemned Bartolo's book and placed it on the Index. Schröder wrote to Heuser on April 14, 1891, that he was convinced that the Congregation and its Prefect, Cardinal Mazella, S.J., would have condemned the book even without the demands he had made at Rome for that action. (*Ibid.*) Things were not developing in Rome to the satisfaction of Msgr. D. J. O'Connell who stated that a new movement was abroad in Rome to check the liberals and to patronize the conservatives in the United States. While Leo XIII and his Secretary of State, Cardinal Rampolla, seemed to him more sympathetic to the policies of the American liberals, Propaganda stood fast by the American conservatives. Presenting the whole case to the Pope, O'Connell declared that Bishops had been wounded by the "obstinate course of the Propaganda." According to O'Connell, the Pope had informed the Cardinals at Propaganda that he was "*dispiacentissimo*." Msgr. O'Connell felt that their leader had been Cardinal Mazella, S.J., and he therefore advised Archbishop Ireland on November 10, 1891:

Anyway, thank God, now it is ended and the tide is turning. Let the Bps. only be firm. But now it is *essential* that you *come to Rome after Easter*. Everybody expects it and the situation requires it. You must come on and confirm this new turn in events

and pull the old up by the roots. The Holy Father is most anxious to see you and I told him you were coming. When he was speaking to me about your discourse and declaring his intention of studying it, I said you would be here soon to give light, if necessary, and it pleased and relieved him to hear it. You can do more in Rome in one week than you can do in a year in America. The Pro. (Propaganda) will be delighted to see you . . . . You have not treated your French friends well . . . . Catholic France is throbbing with your sentiments and they are hungering to hear from you . . . . So you must come. Do good like Manning for the toiling world and don't shrink into a simple Minnesotan. All Europe will echo your words and you can move the entire struggling mass. (SPAA)

### *The School Question*

Msgr. O'Connell did not explicitly mention the settlement of the school controversy which Archbishop Ireland might work to achieve in a visit to Rome. A good deal of the discussion was carried on in the pages of the *American Ecclesiastical Review*. Its editor, Father Heuser, requested Bishop McQuaid to contribute an article. Bishop McQuaid replied that he did not care to take part in the controversy as his views were already well known and could be found in several speeches if they were desired. He commented further:

What leads some of our Bishops in the U.S. to fall down before the State in abject slavery for the possible gain of a few dollars and at the same time sacrifice the best spiritual interests of our children is to me more than a mystery.

However, I am so much at variance with the new liberalism that has of late sprung up among some of our Bishops, under the leadership of Card. Gibbons, with regard to secret societies and parochial schools that I prefer to stand to one side and safeguard my own diocese.

When Rome comes to understand the extent of the mischief already brought about, she will be amazed. (CHSA)

To Bishop McQuaid it was impudence for Dr. Bouquillon of the Catholic University of



America to lecture on the school question in the United States, and he was convinced that the country would not go to the Archdiocese of St. Paul for instruction. He again commented, writing on January 23, 1892, to Father Heuser:

Some of our false liberalism proceeds from ignorance. These wrong ideas are given by high dignitaries in utter unconsciousness of the harm they are doing to the laity. These innocent people accept everything that drops from the lips of a cardinal or bishop as gospel truth. You are applauded when you are called an advanced thinker, a great liberal, a true American, etc. I pride myself on my Americanism, but always inside the teaching of the Catholic Church. (*Ibid.*)

A symposium on education appeared in the February (1892) issue of the *American Ecclesiastical Review*. Articles were contributed by the editor, Father Heuser, by Bishops Messmer and Chatard, and by the Reverend James F. Loughlin, Chancellor of the Archdiocese of Philadelphia. The last named wrote of the controversy:

To me the whole discussion looks like a raging tempest in a very diminutive teapot. To be sure, we have heard some hard words bandied about on either side. We have been informed that two antagonistic schools are forming amongst us, the one "progressive" with its headquarters, I believe, in the Northwest and its literary center in Washington, the other "foggy and stationary," fossilizing about the Ordinary of New York or Milwaukee—I am not certain which, nor does it matter much, since the Jesuits are at the bottom of it. (*l.c.* p. 120)

There is no doubt where the Jesuits stood in the controversy. Father Brandi, S.J., editor of the *Civiltà Cattolica*, had written Heuser on November 16, 1891: "The noisy Liberalism of certain American writers is well known in Rome. I need not tell you what our Fathers in the Church think of it." He wrote on Liberalism in the *Civiltà Cattolica*, spoke to Cardinal Mazella, S.J., who had taught at Woodstock some years before, of the noble work in which Heuser

was engaged, whom he kept informed of his Roman activities in exposing Ireland, Bouquillon, etc. When Bouquillon answered Brandi's article Bishop Messmer wrote a cautious note on February 14, 1892, to Father Heuser:

Dr. Bouquillon's rejoinder to the *Civiltà Cattolica* was distributed last evening. There is no doubt that it deals hard knocks, some of which will hit the spot. It is the fault of those who went for the Dr. blindly, as so many of our German Catholic papers did. But there is one ugly note in it (p. 32, note 1) which I have no doubt comes from other quarters than Dr. Bouquillon's brains.

It explains the whole fierce attack of the German Catholic papers against Dr. B. merely on the ground that Germans are afraid they might be compelled to teach the English language in their parochial schools. This is simply an insult. How many Catholic schools in German parishes can the Dr. name where English is not taught. The Germans ought to challenge him publicly to prove his ugly insinuation. The note, however, ignores the real cause of the onslaught, the fear that our parochial schools should be turned into State schools. This is the real cause. (CHSA)

Amongst other partisans of Archbishop Ireland on the faculty of the Catholic University, a future rector of the institution, Reverend Thomas J. Shahan, professor of Church History, sent two articles to Msgr. Denis J. O'Connell, one in defense of Archbishop Ireland and the other on the Pope and the World's Fair. Writing on March 31, 1892, he asked O'Connell to have them translated into French and published in the *Moniteur de Rome* for the Holy Father to see that "we understand him and appreciate his acts." He added:

My classes take up all of my time. I only wish I had more to take a hand in the controversies; such bad faith, secret tyranny, double-dealing, and distortion of the plain truth was seldom witnessed in the Church—never in our American Church history has there been such a spectacle. The motives of action on the part of our opponents are so clearly ambition, personal jealousy, and order-interests, that every non-Catholic sees it now.



I trust the right views will prevail at Rome and the Church will not be saddled with a burden that a century of efforts will not rid her of.

The Catholics of the English-speaking race have toiled for three centuries to break down the accusations of disloyalty to government, intolerance, slavish submission to Rome in pure politics, and the like. Though a minority, we have worked wonders, and now here comes the German medieval priest and members of an order, whose powers for harm are great, to upset the whole. May they reap confusion.

My forthcoming article in the *American Ecclesiastical Review* "A Page from the Theology of the Catacombs" was sent in before this row began. You will not see my name again among the contributors to such a dangerous and stupid organ. (RIDA: O'Connell Papers)

It is hard to guess that the allegedly medieval German priest, Msgr. Schröder, was a fellow member on the faculty of the Catholic University of America, who had incurred the implacable enmity of the liberal progressive Americanizers, and that the members of an order "whose powers for harm are great," were Jesuits. In the United States, in fact, Jesuit Father Holaind spearheaded the attack on Bouquillon. Holaind had protested, writing to Father Heuser on December 3, 1891: "What in the world prompts Catholics to stab us in the back when we are fighting against State monopoly and for the liberty of Holy Mother Church? Is it *cussedness* or want of practical sense?" (CHSA) In his judgment, poor work was being done at the Catholic University of America. To this he referred in a letter, again writing to Father Heuser on January 23, 1893:

If the University goes on giving the young priests, *who are not posted at all* on philosophy, a jumbling of lectures as diversified as the robe of Benjamin (I am told by respectable witnesses that one of the lecturers defended evolution, not only for the body, but for the soul), of course, this will be counteracted by such men as Dr. Pohle, and if these young men were thoroughly grounded on the scientific basis of biology and psychology, very little harm would be done; but to present to them a panorama of incoherent systems be-

fore they are capable of finding their way, is to a practical teacher a lamentable piece of absurdity. . . . I am much afraid that unless a different impulse is given to the University, it will do more harm than good. First-class seminaries are what we need most. We have several, but all are not up to the mark. . . .

In the meantime, keep B. lively but smiling, and kill mercilessly any plan which would surrender our boys, in the future, of the Catholic Church in this country, to a pack of evolutionists and freemasons. (*Ibid.*)

### *Roman Visit*

Evidently it was a merciless fight, although the principals were Archbishops, Bishops, priests and some laymen. Even Cardinal Gibbons did not hesitate to outline strategy, advising Archbishop Ireland on February 26, 1892, on what to do in his visit to Rome:

Impress on Cardinal Ledochowski that we have a golden opportunity of bringing the sentiment of the country to the side of the Church—(and public sentiment is Emperor here, more powerful than the Kaiser). This will be done by showing that the Catholic Church and her people are in harmony with our political institutions.

If, on the contrary, the German or any other foreign element is sustained in Rome, and some German Catholic papers are boasting that such is the fact, then the Church will be held back in her progress—the charge of our Protestant enemies that ours is a foreign church and dangerous to the country (will be abetted), and then we will have a peace, but it will be the peace of Warsaw. The saner part of the German priests and people see that the English language is fast becoming the language of the country. In this city several foreign priests have asked my permission to use English in their churches. (SPAA)

The impact of Archbishop Ireland's visit to Rome was feared by conservative progressives, such as Father Francis Goller of St. Louis who recalled, writing to Msgr. Baumgarten, his "biting allusion" to Archbishop Ireland at Kenrick's Golden Jubilee, which was warmly applauded and understood by the majority. He confessed in the



same letter in regard to Archbishop Ireland: "I am afraid he will skillfully maneuver and deceive many, returning with still greater arrogance to place the purest Americanism on the throne." He also advised Baumgarten in the same letter that he had asked both Archbishop Katzer of Milwaukee and Bishop Zardetti of St. Cloud to send their Peter's Pence through him. This would surely raise Msgr. Baumgarten's credit at the Vatican. Another side of the story was given in the Irish Catholic Benevolent Union *Journal* by Martin I. J. Griffin who said in its issue of February 3, 1892:

It is plain that Archbishop Ireland left his country for his country's good. We hope he will be away until he knocks dead Cahenslyism and routs its abettors as he did the prize-fighters.

America requires some one in Rome to prevent foreignism fingering our plums or managing us as they do the wilds of Africa. Some Italians haven't discovered America yet.

This last remark was suggested by the Columbian Exposition in the Chicago's World's Fair in honor of the discovery of the New World by an Italian from Genoa. A side light is thrown on Archbishop Ireland's work in Rome by his suffragan, Bishop McGolrick of Duluth, who wrote to Cardinal Gibbons on March 3, 1892:

I just had a letter from Rome; and the cleaning of the Augean stables was but play to the labor of going through the baskets of pamphlets, manuscripts and letters sent against Archbishop Ireland and his co-laborers in the work of rooting out customs grown grey in German and French backwoods and 12th century parishes.

Each nation grows up in this country with its own language and customs, even to beer and bologna, and (they) don't go near the Protestants—to teach them is defilement. Two hours will bring me into the center of Germany in America—where children of the Irish have to speak German or go without instruction. God help us. (BAA:89-Q-4)

This evidently referred to the Province of Milwaukee in which there were also parishes under English-speaking pastors, the misleading insinuation of Bishop McGolrick to the contrary notwithstanding.

How dangerous Archbishop Ireland's visit to Rome was is betrayed by Mr. Cahensly who wrote to Msgr. Baumgarten for information on events at Rome. He commented on Ireland's success there as follows:

According to information I have received, Msgr. Ireland has won so much influence at Rome, and so charmed the Holy Father and the Cardinals, that it would be hard to shake that influence. Cardinal Ledochowski and his secretary, Msgr. Mesczynski, especially are entirely enthusiastic toward him. In the interest of the welfare of our Holy Church, I am very upset, for the liberalizing ideas of Msgr. Ireland cannot be advantageous to the progress of the Church in America. Have you no advice, or is it not so bad. (Baumgarten, *o.c.*, p. 167)

### *"Tolerari Potest"*

Archbishop Ireland has succeeded in obtaining in Rome a decision that his case of the Faribault and Stillwater schools which were leased to the school boards of their respective towns during public school hours, could be tolerated. Archbishop Ireland and his partisans immediately misinterpreted the decision as approval. Father Goller of St. Louis commented, writing to Msgr. Baumgarten: "As I have said previously, (Ireland) has led the Romans about by the nose and returns home triumphant." (*Ibid.* p. 167) However, before his return to the United States, the Archbishop had a job to do in France for Leo XIII.

Archbishop Ireland's seminary education in France enabled him to speak French fluently. Leo XIII was determined to rally French Catholics to the French Republic by converting sentiment for the French monarchy into sentiment for French democracy. He found it opportune to use the services of Archbishop Ireland in this work, which was helped by what had already been done by liberal French Catholic writers interested in the American phenomenon of Catholicism reconciled with democracy and the liberal spirit of the age. Archbishop Ireland came to Paris in the middle of June, 1892, where he contracted such acquaintances and correspondents as: Vicomte Melchior de Vogüé, contributor to *La Revue des Deux Mondes*; M. Albert de Mun of the Chamber of Deputies, who had sent him his books four



years before as a token of respect and admiration; M. Henri Lorin, who was invited to accompany him to Rome as an intimate friend; and M. LeClerc, who had visited him in St. Paul in 1890. They formed a committee that invited him to speak in the Hall of the Geographic Society on "Conditions in America."

On June 18, 1892, Archbishop Ireland faced an audience of 1,200, comprising diplomats, authors, priests, senators, ambassadors, etc., the intellectual and social elite of Paris. Vicomte de Vogüé presented the Archbishop who won his audience by a glowing tribute to France, the land of his youth, "the mother" of his ideas, to France's missionaries in America, to France's army and navy that won the Revolution for the United States. He warned against distorted ideas of America, the charges of lawlessness, money-seeking, and lack of culture. He painted a picture of American democracy in keeping with the fundamental principles of Christianity, depicting the power of the people to govern themselves with liberty for the individual and with a free Church in a free state. This last was the real point of his address:

As a citizen of a republic, I recognize this evening a special obligation to the country through which the approbation and the benediction of the Head of the Church have come to the republican form of government. I must give expression to the gratitude which wells up in my heart tonight for the great country which gave Leo XIII the occasion to "canonize the republic."

Heretofore when I came to Europe, I heard it whispered about that I was a dangerous man, that I believed in democracy, that I

loved republics. Indeed, it was darkly hinted that I was almost a heretic. All that even friends would say to me was: "Your ideas may pass current in far away America where people are not yet fully civilized." To all this I had but little to reply. Certainly I had not at the service of my mind and heart the strong words which are today upon my lips.

Arriving in Rome a few months ago, I heard from the summit of the Vatican Hill: "Of all the forms of civil government which the Church has recognized, and at which she has made trial, she cannot say from which she has received more harm or more good." Just now she is resolved to make trial in France of the republic, and I, as a citizen of a republic, say to the Church: "In this experiment thou shalt succeed." (Ireland, *The Church and Modern Society*. I, 361)

(To be continued)

### Sources

- ACUA: Archives of Catholic University of America
- BAA: Baltimore Archdiocesan Archives
- CDA: Covington Diocesan Archives
- CHSA: Catholic Historical Society Archives (Philadelphia Seminary, Overbrook, Pa.)
- JFA: Josephite Fathers Archives
- NOAA: New Orleans Archdiocesan Archives
- NYAA: New York Archdiocesan Archives
- RIDA: Richmond Diocesan Archives
- RODA: Rochester Diocesan Archives (St. Bernard's Seminary)
- SPAA: St. Paul Archdiocesan Archives

The history of mankind in the world is something very different from a process involving blind forces; it is a wonderful and vital episode in the history of the Divine World; it took its beginning from Him and through Him it will reach its goal on that day when all things will return to their first principle and the Incarnate Word will offer His Father, as a proof of His glory, His property, which has been redeemed and given its full meaning by the Spirit of God. Many things, and in particular many historical

events, that seem to Us now to have no purpose or meaning will then be revealed as part of a truly harmonious scheme: We will understand why old things fade away and are constantly replaced by the new, for example, and We will see how both old and new have shared in some way in God's truth and goodness. The transient nature of a thing or of a fact does not destroy any dignity it may have as an expression of the divine Spirit. (Pope Pius XII, 1957 Christmas Message)



# THE SOCIAL APOSTOLATE

Theory ——— Procedure ——— Action

## *The Lost Utopia*

"YOU KNOW, YOU CATHOLICS are mainly responsible for the state of the world at the present time!"

I sighed and cast about in my mind for a means of changing a subject which promised to be unrewarding; but his next words brought me up with a jerk.

"If you people had read your papal encyclicals and modelled your lives on them, the world would have had no choice but to follow you and we would by now be heading along towards Utopia."

The speaker was one of those sincere people, who, while not to be regarded in any way as fellow-travelers, could be described as idealistically pink, being eager to work for the benefit of mankind and seeing no working method of setting about it other than the Communistic one.

"When the Communists produced their *Manifesto*," he continued, "they waved it in the faces of rich and poor alike; but when your Church produced its own worker's charter, the poor were not encouraged to know too much about it in case it proved inflammatory. Wealthy Catholics, on the other hand, read it with incredulity, wondering that the Holy Father could be so naive, and then sat tightly on it, terrified that anybody might see it!

"So you've nobody but yourselves to blame. When Catholics who are comfortable and secure show so little desire to know and so little intention to practice the social teachings of your Church, is it surprising that the hungry and oppressed turn towards the only other group which seems to offer them help? If you think I exaggerate, ask yourself how many Catholics are acquainted with *Rerum Novarum* and *Quadragesimo Anno*?"

So I asked myself—and others—just that, and the results startled me. I found that very many people who were educated at Catholic schools, who have spent a lifetime in membership of parish guilds and confraternities and are towers of strength in their parishes, know nothing at all about these important encyclicals. Those who do, have, in many cases, adapted them to conform

with their own brand of politics. It was rather staggering to hear people of opposed political views each quoting Pope Leo as a partisan of their own particular party!

The beginning of what we now call automation came towards the end of the 17th century, when the introduction of mechanical inventions brought the factory into being. This development, coming as it did in the post-Reformation period of "no religion or any religion," when the influence of the Church had been gravely reduced by break-away groups and persecutions, proceeded along the lines of *laissez faire*—every man for himself, in a materialist belief that the accumulation of wealth and power was the ultimate end in life.

By the middle of the 18th century this policy had built and peopled the slums and the work-houses. It had encouraged child labor, minimum wages and anti-trade-union laws. Many voices were raised in protest and promptly silenced. But two voices made themselves heard.

In 1848 Karl Marx produced his *Manifesto* in which he roundly—and rightly—condemned the exploitation of the working classes. The remedy he put forward, Communism, denied the existence of an after-life and promised heaven on earth by the abolition of the right of private property and the substitution of State ownership.

In 1891, Pope Leo XIII issued his worker's charter, the encyclical *Rerum Novarum*. He summed up the problem in these words:

"The elements of the conflict now raging are unmistakable: the vast expansion of industrial pursuits and the marvelous discoveries of science, the enormous fortunes of some few individuals and the utter poverty of the masses."

He sternly condemned the abuses of Capitalism and the unfair distribution of wealth, and he defended the worker's right to a just wage, to be allowed to form trade unions and to strike if necessary. With equal vigour he condemned the Communist policy. He pointed out the dangers inherent in complete State ownership and advocated increased and more widely dispersed private



ownership—the right of the worker to own his home or his own small business or to invest his savings in and own a share in his employer's business.

Due in part to post-Reformation prejudice, which regards any papal utterance as part of a dastardly Catholic plot, and in part to the apathy of Catholics themselves, the Communist solution to the problem has flamed across the world, leaving behind it problems of even greater magnitude and insolubility, while the Catholic solution has not yet fully penetrated through the Church itself!

What, then, is the Church doing to spread these social teachings? One of the most active organizations for the achievement of this aim is the Catholic Social Guild which has its headquarters in Oxford. The Guild is a movement which, under ecclesiastical authority, undertakes to help Catholics understand the Church's social teaching and to apply it to the construction of a sound social order. It organizes lectures and conferences and summer schools. But the hub of its activity is the small discussion group. Such groups are supplied with planned study courses and can, if desired, take correspondence tuition and sit for the Guild examinations.

Apart from the discussion groups, thousands of people throughout the world join as private members for a very small fee and receive by post a copy of the monthly magazine, *Christian Democrat*. No piously edifying publication, this, but a straight-talking and informative magazine full of topical articles by some of the keenest Catholic intellects of our day.

One of the aims of the Guild is to make quickly and readily available to its members pamphlets on all topical problems so that Catholics need not depend on ill-informed or biased newspapers for their opinions, but will have the opportunity of reading a thoughtful and concise appraisal of world events and the application to them of the Church's social teaching, while they are occupying the newspapers and the mind and conversation of the man in the street.

Some of the Guild's publications, most of which are issued as 6d pamphlets and are posted direct to members, achieve the status of minor best sellers. In this category are Father Howell's *Work of Our Redemption* and Mr. Colin Clark's

*Welfare and Taxation*, which has been twice reprinted and translated into Dutch, German and Japanese.

Membership of the guild extends outwards from Oxford to the Far East, Africa, the West Indies and South America in ever increasing numbers; but, inexplicably, it is not very strong in New Zealand. This surprising fact is perhaps due, in some measure, to the fact that although in few countries have Catholics a better record of loyalty to parish and parish organizations, there is, perhaps, a tendency to regard such organizations as having a purely social function.

Recent issues of the *Christian Democrat* have contained articles by many well known people on such subjects as "Why Communists Win Elections," "Morality and Monopoly," "The Background to Irish Emigration," "New Housing Plans," "Problems of the Priest Workers," "What Labour Expects of Management and What Management Expects of Labour," "Report on India and Pakistan, on Arab and Jew and on the Division of Germany," "The Refugees," "Man, Medicine and Society," "Problems of Automation."

If any should look at this list and say, "But those subjects are of no interest to me. I know nothing about them," I would remind them of what my friends with the pink convictions said. "If you Catholics had read and acted upon the social teachings of your Church we should be enjoying Utopia now." . . . and also of a sentence from the last speech on earth of Father Charles Plater, veteran worker for The Catholic Social Guild, a man who did know where he was going and who needed no pink tinge to his social theories. An hour after saying it he was dead—from overwork. He said:

"Above all, get to work, for it is what we do NOW that matters and will matter, for ever."

Pope Leo XIII said the same thing, in different words: "Everyone should put his hand to the work which falls to his share, and that at once, lest the evil which is already so great become, through delay, absolutely beyond remedy."

That was said in 1891—and the evil has not exactly diminished, has it?

KAY MOONEY<sup>1</sup>)

<sup>1</sup>) Reprinted from *Zealandia*, May 29.

## *Catholics in Cooperatives*

AN EDITORIAL IN THE *Prairie Messenger* of Saskatchewan, issue of May 22, deplors the apathy shown by most Catholics toward the cooperative movement and expresses a well-founded fear of what might happen to the movement if this indifference continues. "It has long distressed us," says the editorial, "that the Catholic press is usually so oblivious to what is going on in cooperatives. Few publications in the U. S. and Western Canada are interested; but in general the Catholic press seems to consider the issue either too hot to handle or not of sufficient importance to bother with."

It is felt that the same aloofness toward cooperatives is found among the Catholic clergy also. The *Prairie Messenger* is of the opinion that priests do not show an active interest in cooperatives because the movement is identified with a certain group in society. The reasoning is that priests must remain above social or economic classification in their interests, just as they must remain neutral in politics.

It appeals to us that the editorial is quite magnanimous in explaining the aloofness of the Catholic clergy in this instance. As we see it, cooperatives, run according to true Christian principles, redound to the welfare of the whole community. We regard them as powerful instruments for removing abuses against social justice. Hence it does not seem that priests who interest themselves in the cooperative movement are favoring one social group to the disadvantage of others.

The editorial in question pleads for greater Catholic interest in the cooperatives, not only to further the movement but to preserve it from real and serious abuses to which it is prone. Saskatchewan, where the *Prairie Messenger* is published, at the present time possesses one of the strongest producer co-ops in the world. It is frankly admitted that "feelings and pocketbooks of many private concerns have been hurt" as the result of this cooperative. However, the Catholic weekly hastens to state that such hurt to individuals "is not and must not be the purpose of co-ops." What is to prevent cooperatives from assuming a hostile, un-Christian attitude toward private business if they are deprived of the proper moral leadership which alone can keep them true to their ideals? It is precisely in this role of furnishing proper leadership that Catholic laymen,

grounded in moral principles by their priests, can and should make a very necessary contribution.

Cooperatives also must beware of becoming reactionary and vindictive. They are intended to be a remedy for certain economic abuses. They must not succumb to the very evils which they are supposed to counteract. Hence, cooperatives should not seek to further their interests by harmful propaganda or through the spreading of falsehoods. Zeal in promoting a Catholic movement must always be tempered by prudence and must adhere strictly to honesty.

Cooperative movements can also deteriorate into a sort of religious fanaticism. We have seen evidence of this more than once. The editorial in the *Prairie Messenger* cites a singularly unfortunate incident in this regard. A lecturer at a summer course on cooperation at the University of Saskatchewan a number of years ago stated: "But I say, if anyone asks you what religion you are, do not say 'Methodist, Anglican, Presbyterian or Catholic. Say 'I am a Canadian citizen and a good cooperator.'"

We have heard Catholics bitterly oppose cooperatives. This in spite of the fact that authorities in the Catholic Church, including the Pope, have from time to time endorsed the cooperative movement as such. We must always distinguish between a movement and abuses which may be associated with it. It is not necessary to state that no Catholic authority countenances any abuses which have crept into the cooperative movement. Catholics who assail cooperatives because of abuses, real or fictitious, are not rendering a service either to the Church or to the community.

It seems to us that there is a distinct service Catholics can render a certain type of cooperative effort at this time. We are thinking of credit unions. The annual reports of many credit unions indicate that they have lost sight of the real purpose of their existence. They are becoming investment companies where the rate of the annual dividend seems to be the great objective. Catholic parish credit unions have not been above this weakness.

We submit that if credit unions lose their idealism, they might also lose their identity and status under the law. Our Catholic parish credit unions should take the lead in keeping the movement faithful to the principles according to which it was conceived. To help them successfully play such a role of leadership it seems advisable, if



not necessary, that they form their own conferences in localities where their numbers warrant. In such conferences, mutual edification would keep alive those ideals which would be communicated to the movement at large through other

associations where all types of credit unions meet. Credit unions, like other types of cooperatives, need the moral influence Catholics can and should afford.

MONSIGNOR SUREN

## Contemporary Opinion

ITALY REMAINS A COUNTRY of Catholic culture, a culture strong enough to resist the secularization of anti-Catholic governments between the fall of Rome in 1870 and the establishment of the Concordat between the Vatican and Mussolini.

One of the many points of contrast between a Catholic and a Protestant culture is the distinction which is so much more apparent to Catholics than to Protestants between sanctity and natural goodness.

There is something supernatural about authentic sanctity. The contrast might be illustrated by comparing the Curé d'Ars and Dr. Schweitzer. This conception of a holiness, supernatural in its quality, and therefore often associated with miracles, is gradually fading out of Protestant countries, but is still very strong in Italy. Even those who have ceased to practice their religion retain this instinctive reverence for the saint.

ARNOLD LUNN, in  
*The Southern Cross*, May 14

Those who contend that without qualification foreign aid is our "moral duty" should reflect on the tragic story of Hungary. When the brave Hungarian Freedom Fighters revolted in the fall of 1956, our gigantic American Foreign Aid Program, which had given so many billions of dollars to Communist governments, did not send in so much as one band-aid. Not one food package. But after Soviet tanks had rolled in and crushed the anti-Communists, then American foreign aid appeared again on the scene and granted the restored Red dictatorship of Hungary \$10,166,000. One would almost think that the powers behind our Foreign Aid Program had a vested interest in the perpetuation of international Communism.

To cite such facts which some seem able to

face unblinkingly or, more probably, to forget with astounding complacency, hardly makes one an opponent of foreign aid *simpliciter*. After all, it was Pius XI who declared "Communism is intrinsically evil, and no one who would save Christian civilization may collaborate with it in any undertaking whatsoever." In direct contravention of this principle it would appear that the money American Catholic taxpayers has been used to equip the Communist secret police, transport Christians to Siberian slavery, defeat anti-Communists on the battlefield, and perpetuate Communist tyrants in power.

G. J. G., in *The Priest*, July

Senator McCarthy was defeated and he died. McCarthyism, which was never an organized movement, despite the troubled fears of the Liberals, dissipated. After his defeat, before his physical death, the Hungarian shame occurred. This spring we are handing over Indonesia to the Communists without raising a finger. Co-existence, cultural exchange, is the order of the day. We play coy and we jitter-jatter about the conditions of a summit meeting, but we never reject in principle the very concept of meeting in peace with murderers and enslavers, as we would have refused to meet with Hitler.

The Liberal Establishment, its ideological presuppositions being what they are, can make great noises, but it cannot fundamentally and finally regard Communism as an irreconcilable enemy. With appropriate modifications, its slogan is that of the thirties in France: "*Pas d'ennemis a gauche*—no enemies, at least no irreconcilable enemies, to the Left. McCarthyism is more dangerous than Communism."

FRANK S. MEYER, in  
*National Review*, June 14

# HISTORICAL STUDIES AND NOTES

## ON THE TRAIL OF FATHER WENINGER IN 1869

*Report of the Missionary P. F. X. Weninger S.J., to the  
Honorable Ludwig-Missions-Verein in Munich on the Missions  
Preached during 1869 in the U.S.A.*

### II

#### III. *Mission-Trip to Oregon via the Pacific Ocean, Aug. 18—Sept. 19, 1869*

SINCE MY LAST REPORT about San Francisco and the two missions, I left that mysterious city and went to Marysville to preach a retreat there to the Bishop and his diocesan priests.

To reach that place I had to travel both over water and inland. This gave me an opportunity to observe the difference in climate. From San Francisco a steamer first takes you to the depot of the Valleja Railroad. The voyage on the water lasts a few hours. The beauty of the justly renowned Bay reveals itself anew with each dash of the waves. A few hours' ride on the new Valleja Railroad takes you to Sacramento which, as has already been noted, is a large city, with its numerous gardens revealing a pleasant aspect. The soil moistened by the Sacramento River produces an abundant vegetation. It is only a short distance on the railroad, however, when one is in the midst of the parched grass and fruit fields. Though the aspect of the bleak plains resembles that of cultivated land, the freshness of the vegetable life is missing. The vegetables will receive their verdant hue again with the October and November rains. The eye revels in the sight of the distant mountains. I observed particularly the places in which the Pacific Railroad forces a passage.

Marysville possesses a stately church. It was formerly the see city of a bishop; but this see was transferred to Grass Valley. Attached to this one-time episcopal church is a large building, the academy of the Sisters of Notre Dame, the same community which conducts the academy on the 6th Street in Cincinnati. It is a flourishing institution which enjoys a reputation not only among Catholics but non-Catholics as well.

Eighteen priests assembled with the Bishop for the retreat—a large number for a new diocese.

When in the evening the *Miserere* was sung in sonorous and devotional choral chant in St. Joseph's Chapel, people in the street stood still, visibly affected.

On Sunday after the close of the retreat I preached in the cathedral in English and German. I promised to return and to preach missions in Marysville and throughout the vast diocese. If I remember correctly, the Bishop told me that his diocese extends from Nevada to the Pacific Ocean and is two and three times as large as the whole state of Ohio. I decided to preach these missions some time later, because the urgent call of His Grace the Archbishop of Oregon, Francis Norbert Blanchet, took me to that region. Since Oregon is located a great distance to the north, I found it more suitable to begin work there this late in the season, before the severe winter weather would set in. I would go south later.

Accordingly, I returned to San Francisco, there to embark on a steamer in the Pacific Ocean. You may also travel overland on the stage in six days to Portland, at that time the seat of the Bishop of Oregon. But I preferred to cover the distance on the ocean to receive the satisfaction of sailing on the same waters on which St. Francis Xavier had been transported many years ago.

On the steamer I received the best of attention. I was placed in the finest cabin which was named El Dorado. Those in charge insisted that I take the place of honor at the table d'hôte. At all the events I was surprised to be known by name among the English population and especially the Protestant Americans, and that I had been expected. All this was due to the publicity in the newspapers. I here found my English books in very many hands.

When some months ago I arrived in San Francisco, the English newspapers carried the following caption in large type: "Distinguished arrival."



This happened again in Portland, Oregon. Such publicity was surely favorable advertisement for the mission. The steamer *Oriflamme*, on which I travelled, cast anchor one hour after setting out. It did not dare to leave the Bay during the night.

The Pacific Ocean is what its name implies, a "peaceful" ocean at San Francisco and south of it. But northward, whither I was traveling, it merits the opposite name of "un-Pacific." There the waters are always in turmoil and for this reason almost all the passengers became seasick. I escaped pretty well, because my cabin was least exposed to the rocking. I celebrated Mass every day.

Sailing along the coast is not as monotonous as the voyage across the Atlantic Ocean; you are not always surrounded by water and air, but are often carried near the coast, and you will get an opportunity to be charmed by the sight of the grotesque formations of the coastal ranges and the beaches. At some places, like the rocks at the Cliff-House in San Francisco, the shore is covered with sea lions. Even groups of whales sometimes make their appearance in the neighborhood of the steamer. They announce their presence by spouting water to great heights and gambolling in and out of the surf to the greatest delight of the spectators on the ship.

After a voyage of four days we arrived at the dangerous Bar in the mouth of the beautiful Columbia River. We passed over it without noticing it in the brilliance of the setting sun. The sight of the mouth of the Columbia River is more imposing than that of the Hudson in New York. This grandeur is not due to the river as such but to the grand panorama of the background. As evening set in, we arrived at the port of Astoria, an old town which strikingly shows aspects reminding us of America's pre-historic population. There it was, the site where had once settled the founder of the Astor-House in New York. What a change has taken place in America since those days! It certainly presented a great hazard at the time, and the man who conquered it was a courageous man. Nowadays such great chances need not be taken to get rich quickly.

We stopped only a half hour in Astoria and then steamed up-stream. In the morning at 4 o'clock we arrived at the mouth of the Willamette River, and at about 6 o'clock the *Oriflamme* landed in front of Portland amidst a volley of

cannonshots on the Feast of the Exaltation of the Holy Cross, September 14, 1869. This was surely a favorable omen for the opening of the mission in Oregon.

Portland, a pleasant town of about 8,000 inhabitants, is the residence of the Archbishop. The town is provided with plank roads and gas lights. On a bluff rises the academy of the Sisters of the Holy Names of Jesus and Mary, an order founded in Canada about 25 years ago. From the balcony of this building you can oversee the whole town which presents a beautiful panorama. Five colossal elevations in the mountain range attract the eye and compel admiration. I love the gravity of nature and its grandeur particularly as it hovers over the high mountains. These static formations engender an agreeable feeling in every religious and meditative soul.

It is true that the sight of the ocean expands the heart and fills it with trust in God. But mountains instill more intense feelings. There stands Mount Hood to a height of 14,000 feet, looking steadily to heaven. Sometimes its summit sends pillars of smoke heavenward, an indication of its volcanic nature, at the same time, so it is said, a warning to San Francisco that an earthquake is in the making. Mount Hood is, after all, not the only high glacier which surrounds Portland at some distance. There are four other glaciers of great dimensions in the environs: Mount Hellen, Mount Jefferson, Mount Ranier and, in the farthest background, Mount Adam. This mountainous grouping lends to Portland a picturesque and grand environment.

I opened my jubilee celebration with a retreat preached in French to the Sisters of the Holy Names of Jesus and Mary. Finally on Sunday, September 19, the mission in the cathedral was begun. The concourse of Catholics and non-Catholics was immense. When I am finished with this mission I shall, God willing, preach missions in Dallas City, Salem, St. Paul and St. Louis in Oregon, and in Fort Vancouver in Washington Territory. I expect to gather a rich harvest of souls.

#### IV. *Report of Missions from Distant Oregon, Sept. 19—Nov. 16, 1869*

The mission in Portland, of which I wrote previously, closed with as much spiritual fruit as solemnity. His Grace the Archbishop honored it with his presence, remaining to the last

minute and standing beneath the cross which I had blessed. He expressed his heartfelt thanks for the success of the mission which surpassed all expectations. In his presence on the following day a vote of thanks was presented to me by the Catholic Library Society. Thereupon I delivered, in their meeting room, an address on the influence of the press and the crying need of making use of it for raising the Catholic spirit and in defense of the Catholic religion. To prove that my words were spoken at the right place and to responsive souls, the Vicar General, Very Rev. John F. Fierens, made the motion at the conclusion of my speech that every member of the society, to which women also belonged, distribute a copy of my book on the infallibility of the Pope. The motion was carried unanimously and several new members joined the society.

I departed for Dallas during the same week to open a mission there. The voyage on the Columbia River held in store great surprises for me. Although the entrance into this river from the Pacific Ocean presents a grand view, the banks up to the mouth of the Willemette River do not yield anything remarkable. After Fort Vancouver a natural beauty begins to display itself which is indeed unique on God's earth as far as I have seen it; and I have seen much along the stretch from Russia to the Pacific Ocean. I have seen the mountains of Styria, Tyrol, Switzerland, and once from the Schwarzhorn near Botzen I viewed the chain of glaciers extending from the Ortler to the Gross-Glockner in Carinthia. It was at that time that my eye perceived even the contours of Italy. Yet the sight of the rocky banks with the background of the Blue Mountains surpasses all that, and the natural beauty here becomes more interesting in the garb of the dense wilderness. It is not a view of objects at a distance; these grandiose pictures, realized by the creative Word, simply loom up before your eyes. The impression is enhanced not a little as you travel by steam. Travel here is partly on water and partly overland, since the falls in the river over the rock-beds completely obstruct certain sections to passage by steamers. Two railroads run along the river and make connections between the interrupted steamboat lines. The sight of the waterfalls, of the various formations of rock, and of the high mountains constantly changes along the swift voyage, presenting ever new sights so that nature becomes a veritable telescope to the traveler. How much would the

scenic beauty be enhanced, if castles and ruins like those along the Rhine would crown the line of rocks flanking the river-banks? Even Mount Hood appears as if it were standing in front of you in its majestic grandeur and its aerial glory.

One of the peculiarities of the river is the strong and uninterrupted air current at the rocks of Cape Horn. It took a great effort on the part of the steamer to overcome this current. This stretch appears to the traveler as a river churning madly. Finally you reach Dallas City. The town gets its name from the Falls which originate in the Columbia River to the east of the city. I paid a visit to this fourteen-mile-long section in the direction of Stilleja after I had finished the mission. You pass through it on the railroad. In its daring construction this railroad reminds you of the Pacific Railroad in Nevada. I am not accustomed to undertake a trip like this which lasts but a few hours. But here I had to make an exception. I thought it useful to give my report on this mission field the proper setting. Accordingly, I climbed up into the locomotive, permitted to do so by special favor. Since no train was running, I was able to do some sight-seeing.

The change experienced was complete. In the front of Dallas City the eye observes particularly the steep river banks. Upwards of Dallas the mountains become monotonous, being covered only by a sparse grass growth. However, the river bed becomes marvelous because because of a weird disorder. You imagine to see in front of you the foundations of earth. How laboriously the beautiful Columbia River forces its passage through the narrow mountain gorges and, willy nilly, takes its headlong plunges! I was suddenly reminded of the words of Holy Writ describing the creative Wisdom of God: "She played in the world." (*Proverbs 8,31*) Everything seemed to point heavenward; then suddenly everything seemed to sink downward, flattened with the ground. The one terrain came as unexpected as the other. I had occasion on this short trip to gain some new experiences. The first was the ride on the locomotive and the observation of its handling. Secondly, I was to see a river bed the like of which I had never seen before. Thirdly, I watched the Indians catch fish. Salmon fishing draws hundreds of Indians to this place. There might have been about four hundred tents along the river, all having fish hanging around them drying. Poor Indians, why do you not plow the soil to gain



nourishment in the sweat of your brow? Why do you choose to hunt and fish and eventually die of hunger? How can you be so silly as to paint yourselves red as you live amidst the pleasing green of the earth?

I also saw on this trip something which was very droll and would have amused children very much. It was a race of two Indian ponies with the locomotive. In fact, the two ponies several times outran the locomotive and would have ended in a collision had not the conductor saved the situation by pulling the whistle with great force. The sound of the whistle brought the ponies to a stand still for a moment; in the next moment they ran off. An Indian dog tried to imitate the ponies in racing the locomotive; but he gave up and sent a fierce look of contempt to the impertinent locomotive which paid no attention to him.

In regard to the success of the mission, I must say that it had been a very satisfactory experience for me. The spiritual resurrection of even the French people took place: an infallible criterion for a mission's success in the United States. Dallas City struck me at the very outset because of a peculiar situation. As a rule, a city makes a better impression from a distance. On entering it, you begin to notice its blemishes and this the more in such regions as nascent civilization. Dallas, on the contrary, seems to promise little. But, when you reach the town, you see that it is a very respectable place. A mint is in building there at present. The town has good plank streets. The Church makes the same impression. It stands in a prominent place looking like an ordinary frame building. But as regards its interior, you will hardly find anything like it. The high altar is decorated with a canopy at the height of twenty-four feet. Provision is made for changes of color for various feasts. The leading thought dominating the altar decorations is a passage of Holy Writ: "Angels desire to see the mystery of the incarnation." And: "All angels adore God." (*Apoc.* 7,11) Wherever you look, you see heads of angels and adoring angels. This profusion of figures lends the altar a peculiarly devotional air and added to the solemnity of the blessing of the Mission Cross. We placed two adoring angels at the foot of the Cross and on top was depicted a choir of angels, beautifully done by a Mexican, with the inscription: "Glory be to God on high and peace on earth to men of good will." (*Luke* 2,13) It was a motto which well expressed the spirit of a mission.

The next day I left Dallas and went along the Willamette via Portland to Salem, the capital of Oregon, to preach a mission there. On my return trip to Portland, I had the pleasure of again admiring the banks of the Columbia River down stream. I boarded another steamer and, sailing along the Willamette up-stream, I reached Salem. The banks of the Willamette are not nearly as interesting as those of the Columbia River. The only remarkable thing I noticed was the powerful current which at times becomes so stiff that high pressure was needed to break the resistance. The boat churns and the oars are in motion, but with no success in moving out of the foaming current; nay, at times in shallow water the current proves to be the victor: the steamer recedes till it finds a spot of greater depth; then it makes a new start with redoubled steam-power and gets the upper hand to continue its course amid good cheer. As a matter of course, in such a contest the passengers are sympathetic to the boat and not to the river.

I reflected that such repeated wrestling is reminiscent of the spiritual life of many people. It is the symbol of a soul striving for virtue which, despite the impact of the counter-current of negligence and irregularity, keeps its even tenor, sometimes striking shallow points of worldly considerations which cause a temporary suspension of progress or even, what is worse, a retrogression. Yet the sincerity of earnest endeavor raises the spirit and the soul, quickened by added grace, overcomes the obstacle and continues its course cheerfully upstream till the final goal is attained. In like manner I, too, arrived at my destination, the capital of Oregon, the city of Salem.

Salem is a city well planned with broad streets, the majority of them covered by planks. Here and there are some large buildings. In general, I found this State farther advanced in this regard than I had imagined. Unfortunately the population is, on the average, more preponderantly Protestant than I had imagined. Salem, in particular, groans from bigotry on the part of the great majority who are Methodists.

The Catholic church here is small but neat. The Sisters of the Sacred Names of Jesus and Mary have established an academy and girls' school here also. The greater number of children enrolled belong to Protestant parents and the efforts of these Sisters exert a powerful influence in breaking down prejudice against Catholics. The mission also contributed its share towards the same

effect. Evidently it created a favorable impression on many Protestants. I received several Protestants into the Church. Among my audience was seen the Governor of Oregon.

I preached exclusively in English here, since there are only a few Germans. More remarkable is the fact that Jews have settled in Oregon in large numbers. You will find them, like the Chinamen, in every town and even in the country. In general, the Jews have always thus far evinced a fine sense of tact for business possibilities. Their congregating in Oregon should be a favorable prognostication in this regard. The social progress and the stirring of the Jewish Nation in our days is a very portentous sign of the approach of the last days. I would venture to say that this phenomenon heralds the advent of Antichrist.

I was amused by an otherwise well-meaning and good-mannered man, a Jew through and through. When I once reminded him in a discussion of the prophesy of Aggaeus, he contended that it is not found in his Hebrew Bible. When I paid him a visit and consulted his Bible, I pointed out to him the passage in the Hebrew text. He was stupefied. Since he could not contradict the text, to get over his embarrassment he exclaimed impatiently: "Oh, nonsense!" He threw the Bible away.

During the mission I preached also to the prisoners in the State prison and had among my audience Chinamen for the first time. I intend to speak in my next letter about the religious life of the Chinese on the Pacific Coast.

(To be concluded)

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## Book Reviews

### Received for Review

- Autobiography of St. Thérèse of Lisieux*, Translated by Ronald Knox. P. J. Kennedy & Son, N. Y. \$4.50.
- Finletter, Thomas K., *Foreign Policy: The Next Phase*. Harper & Bros., N. Y. \$3.50.
- Gutierrez, Alberto Ostria, *The Tragedy of Bolivia*. Devin-Adair Co., Inc., N. Y. \$4.00.
- Hesburgh, Theodore, M., C.S.C., *Patterns for Educational Growth*. University of Notre Dame Press, Notre Dame, Ind. \$2.25.
- Johnson, S. M., *Cameo of Angela*. Franciscan Herald Press, Chicago, Ill. \$3.50.
- Murdick, Rev. Olin John, *Journey Into Truth*. Exposition Press, N. Y. \$3.50.
- Potvin, Raymond, H., S.T.B., M.A., *An Analysis of Labor-Management Satisfaction Within the Enterprise Councils of Belgian Industry*. Abstract of a Dissertation. Catholic University of America Press, Washington, D. C. 75 cents paper bound.
- Rotenstreich, Nathan, *Between Past and Present*. Yale University Press, New Haven, Conn. \$5.00.
- Short Dictionary of Catholicism*, edited by Charles Henry Bowden. Philosophical Library, N. Y. \$2.75.
- The Evidence of God in an Expanding Universe*, edited by John Clover Monsma. G. P. Putnam's Sons, N. Y. \$3.75.
- Walsh, Mary E. and Furfey, Paul Hanly, *Social Problems and Social Action*. Prentice-Hall Inc., Publishers, N. Y., N. Y. \$5.95.
- Wilber, Donald N., *Iran Past and Present*. Princeton University Press, Princeton, New Jersey. \$5.00.
- World Crisis and the Catholic*. Studies Published on the Occasion of the Second World Congress for the Lay Apostolate, Rome. Sheed & Ward, N. Y. \$3.00.

### Reviews

Romig, Walter, *The Book of Catholic Authors*, Fifth Series. Walter Romig Publisher, Grosse Pointe, Michigan. 297 pp. \$3.30.

THE FIFTH OF THE SERIES under the title, *The Book of Catholic Authors*, is interesting, pleasant and easy to read. Reading the volume raises various questions some of which merit our consideration here.

The history of some fifty writers is crammed into less than three hundred pages. The dust jacket describes the sketches as "informal self-portraits of famous modern Catholic writers." The Preface discloses: "The secret of the popularity of the series evidently lies largely in the fact that being autobiographical it brings you both the personality of each author as well as a generous specimen of his writing style." While most of the writers are contemporary, this series includes Belloc, Gill and Edith Stein. Americans predominate, although there are a fair number of Europeans.

All the men and women included in this series are Catholics. But the basis for selection must have been very Catholic indeed. One would have to be an omnivorous reader not to encounter here for the first time the names of some of the "famous modern Catholic writers." On the other hand, were the reader to make a list of whom he considered the ten greatest living Catholic authors, he might not find one of the names in this series. Creative writers, journalists, apologists and contributors to religious magazines huddle democratically cheek by jowl. The expression "God's plenty"



springs to mind, although Dryden did not give the words a numerical connotation.

A large number of the writers are priests or nuns, and the supernatural motive for writing is frequently stressed. "I look upon writing as an apostolate and to be truly and lastingly effective it must have the blessing of God . . . and the smile of Our Lady," says one writer frankly. "If I have any success as a writer, it is certainly due almost entirely to this apostolate of prayer and sacrifice and, above all, to the grace of God!" exclaims another. A third puts it this way: "No doubt about it, writing is a little bit of Purgatory. The only thing that drives me to it—besides my Superiors—is the thought that it might lead souls to God." Among "some conscious ideas that have motivated my writings" one contributor includes the idea "that profane and indecent speech, along with the greater sins of violence, immorality, and dishonesty, must be vigorously repressed." One cannot help being edified by these attitudes, but one can scarcely help wondering whether of themselves they guarantee the production of Catholic or any other kind of literature.

The editor informs us he already has a sixth series in preparation.

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*Important Documents of the Asian Peoples' Anti-Communist League.* Saigon, Viet-Nam: Asian Peoples' Anti-Communist League, 1957. 2 Vols.

Hoa Mai, editor, *The "Nhan Van" Affair.* Saigon: Asian Peoples' Anti-Communist League, 1957. 174 pp.

Anon., *The Quynh Luu Uprisings.* Saigon: Asian Peoples' Anti-Communist League, 1957. 71 pp.

Most of the peoples of Asia, both those who have directly experienced the power of Communism and those who have not, are represented in the Asian Peoples' Anti-Communist League which has as its purpose to combat the subversive force of Marxism. They have established a secretariat of the League in Saigon, the capital of Free Viet-Nam, which has suffered cruelly from the effects of Communist violence.

The first two volumes under review contain documentary material from the second and third annual conferences of the League held, respectively, in Manila (1956) and Saigon (1957). Included are the Charter of the League, important statements and resolutions issued by the two conferences, and significant speeches delivered by delegates. The second volume concludes with an appendix of illustrations showing material used in an exhibition of Communist propaganda and atrocities. The two volumes constitute a useful collection of basic documents on the work of the League.

The "*Nhan Van*" affair is a painstakingly reported revolt within the body of Communist intellectuals and artists in Hanoi, North Viet-Nam. *Nhan Van* was a Communist literary periodical published in the Northern capital. The publication managed to issue only five

numbers between September and November, 1956, before it was suppressed by Communist censors. The editor, Mr. Phan Khoi, was the center of a group of artists who were seriously discontented with the rigidity of Marxist thought control.

The *Nhan Van* group, with more courage than prudence, voiced their dissatisfaction with political issues, e.g., agrarian reform, seizure of property, illegal arrests, and with the curbs imposed on artists, which is scathingly satirized in Cham Van Biem's essay, "The Robot Poet." Phan Khoi is an elderly author who has long been associated with nationalist movements in Viet-Nam, in recent years entirely under Viet-Minh Communist auspices. His group is in no sense anti-Communist; they profess to be faithful Marxists, but they resent the narrow orthodoxy of those in power.

The review of the *Nhan Van* affair is extremely useful for the insight it gives into Communist literary effort in Far Asia and for the information it contains about the internal conflicts that stir under the monolithic calm that Communist nations present to the outside world.

*The Quynh Luu Uprisings* reports a heroic revolt of peasants in an important district about 150 miles north of the seventeenth parallel partition line that separates Communist and Free Viet-Nam. In November, 1956, thousands of peasants in Quynh Luu district revolted against the Communist government, infuriated by the exactions of the land reform laws which were depriving them of a livelihood and threatening their existence. The revolt was crushed with terrible violence by three columns of Viet-Minh troops that marched upon the area from different directions.

The uprisings in Viet-Nam were a part of the rebellion that shook Marxist tyrants in many parts of Europe and Asia in 1956: Hungary, Poland, China and Viet-Nam. These revolts, even though they were speedily and terribly suppressed, testified to the courage of men who have been subjected to inhuman indignities. They are reminders, too, that the Free World has millions of silent allies behind the Iron and Bamboo Curtains. It is a mistake to speak of Communist nations. In most instances the majority of the peoples living under Communist regimes long for freedom—and are willing to fight for it (as the magnificent Hungarian demonstration and the Quynh Luu affair eloquently testify).

When I was in Saigon in November, 1956, just after the Quynh Luu uprising, a group of nineteen survivors of the revolt, who managed to steal away in a tiny junk and make their way south to freedom, arrived in Saigon. Their testimony gave to the Free World the first unbiased reports of what had happened in their tortured and persecuted land. Their reports spread like electric sparks among the people of Free Viet-Nam, firing them with new determination to fight against the tyranny that held in bondage their brothers in the north. May the published reports of their experiences have a similar effect upon all the peoples of the Free World.

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Mihanovich, Clement S., McNamara, Robert J., S.J., Tome, William N., S.J., editors, *Glossary of Sociological Terms*. The Bruce Publishing Co., Milwaukee, Wis., 1957. IV—36 pp. \$ .85.

Shortly after I arrived on these shores, twenty-two years ago, and made my home in St. Louis, Mo., Dr. F. P. Kenkel of blessed memory advised me: "Young man, before anything else, get a Webster's Collegiate Dictionary!" That was excellent advice. Ever since that time hardly a day passes when I do not use my Webster (of which, by the way, there does not as yet exist any German equivalent). But even before I acquired that Merriam-Webster, I had discovered how indispensable good dictionaries, encyclopedias, and glossaries are to students, authors, and lecturers.

Little did I dream in 1936 that my young colleague at St. Louis University, C. S. Mihanovich, who wrote his Ph.D. dissertation under my direction, would become a prolific writer and even the compiler of a dictionary. The present *Glossary* contains some 467 definitions, many of which, however, are not strictly sociological. But the same is true of H. P. Fairchild's Dictionary of Sociology (N. Y., '44) and E. B. Reuter's Handbook of Sociology (N. Y., '41). Since the departments of sociology of our colleges and graduate schools traditionally also offer courses in social thought, social ethics, social reform movements, criminology, social psychology, cultural anthropology, etc., a handbook meant to be used by sociology students may not be too technically restrictive.

Nevertheless, I would advise the editors to reduce or eliminate in future editions the definitions given under such lead-terms as Collectivism, Economic, Education, Interest, Knowledge, Liberty, Material-Formal, Mental Principle, Reason, Science, and State, and allow more space for the remaining concepts, adding perhaps definitions for amalgamation, consciousness of kind, contacts, disorganization, domination, interaction, isolation, maladjustment, mobility, prejudice, segregation-integration, and stratification. Instead of grouping the terms under broad categories, I would, for practical reasons, obstinately use the alphabetical principle, but make ample use of cross-references. The systematic purpose could be achieved by adding some kind of table or frame of reference. Readers are unlikely to look for a definition of "interest" under the general heading of "attitude," or for "evolution" under "change," for "cultural lag" under "civilization," even though there is an index which refers them to the right page. In a glossary of sociological terms people do not expect to find definitions for boycott, monarchy, iron law of wages, preternatural, supernatural, truth, genius, religious individualism, and the like. In giving less emphasis and space to borderline concepts, more space could be used to give a more satisfactory definition for such important terms as "*Gesellschaft*," Solidarism, phenomenological sociology—to name only a few. "Anthropocentric," by the way, does not always pertain to ideas, philosophies, or doctrines that place man rather than God in the central position of reality." Father Pesch, for one, called his socio-philosophical system of Solidarism an "anthro-

pocentric-teleological" one. If one has the right concept of man, one can unhesitatingly say with Protagoras that "man is the measure of all things." It would be a good thing if the human person would resume his central position now occupied by productivity, profit, progress, and what have you.

To write and/or edit a small dictionary is a difficult job, and it seems impossible to compile one that would satisfy all prospective users. In spite of the shortcomings referred to in this review, I feel that *Glossary of Sociological Terms* can be unhesitatingly recommended to Catholic college students of the social sciences.

DR. FRANZ H. MUELLER  
College of St. Thomas  
St. Paul 1, Minn.

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Lefebvre, Eugene, S.S.R., *A Land of Miracles for Three Hundred Years (1658-1958)*. St. Anne's Bookshop, Ste. Anne de Beaupré, 1958. 185 pages. \$2.00.

Three-hundred years ago the Shrine of St. Anne was established at Petit-Cap, a village commonly called Beaupré, twenty-one miles from Quebec. The first person cured at Ste. Anne de Beaupré was Louis Guimond, a poor cripple of the place who was assisting as well as his condition would allow in laying the foundations of the first chapel in 1658. He was cured instantaneously.

Ever since 1658 good St. Anne has worked miracles in abundance, not only at Beaupré but throughout the world, in favor of those who invoke her help. The ever-increasing number of churches dedicated to her honor testify to the abundant help which she gains from God for her clients.

The growing number of pilgrims who come to the banks of the St. Lawrence demonstrates that the fame of this beautiful shrine and the marvelous operations of Divine mercy over these three-hundred years are inspirations to an ever-widening circle of friends of Mary's dear mother. In 1875, 27,000 pilgrims were counted; in 1900, 135,000; in 1920, 270,000; in 1930, 600,000; in 1947, close to a million; in 1957, two million!

For many years no detailed accounts of the marvels wrought at the shrine were kept. Ecclesiastical authentication of some of these wonderful cures led Cardinal Bégin to call them "cures of an undeniably miraculous nature." He added that there are other favors which, "although of a less clearly defined character, testify nevertheless to a certainly manifest divine intervention." Now Father Eugene Lefebvre has presented us with this interesting series of accounts of some of the most wonderful happenings at Beaupré. We are told why it is that even those who are not cured physically come away from their visit to the Shrine cured spiritually and with joy in their hearts. This is a moving literary piece.

JOHN JOLIN, S.J., PH.D., S.T.L.  
Regis College, Denver



Moffatt, John E., S.J., *Look, Sister*. McMullen Books, Inc., Garden City, New York, 1956. Pp. 256. \$3.50.

It is a joy to experience God's personal concern for us. Not only to St. Augustine, but to each of us, He drops into our lives at a time of spiritual crisis. He intervenes in the person of the right director, the right retreat master, the right book.

To many a Sister in this time of feverish activity and of comfortable living, Father Moffatt could well be the right spiritual director, and his conferences to Sisters, the right book. Father knows religious life. He is one of five children, all active in God's service. For ten years a novicemaster for young Jesuits, and for fifteen years a retreat master to lay people and Sisters in the United States and Canada, he is familiar with every spiritual foible and malady to which the soul is heir.

The author dedicates his book "To my Sisters, brides of Christ, and to all the Sisters I have met along the way in gratitude for the inspiration of their generous lives." In big-brother fashion, he "let's you have it." He tells in the chapter titled "As They See You," about little Tommy who rushed home gasping: "Mama, they eat! Just as if they were real people like us!" The Catholic layman, too, places Sisters on an eminence vastly above the plan of ordinary mortals; and wouldn't it be lovely if some Sisters were a bit more idealistic in viewing and living their holy vocation?

The chapter "On Being Punctual" humorously pictures a chain of catastrophes that could develop from being two or five minutes late.

"Thumbs Up" is a plea for the child who derives one to distraction, and for the nun who betrays annoying traits.

"A Prune for God" is the story of Sister M. Tepidosa's supreme sacrifice of taking one prune less for breakfast, when God was asking her to give up her inordinate addiction to worldly music via the radio.

In "Lessons from the Convent Album," dear old Sister Pierre shows a young nun the photographs of Sister Sapienza, the brilliant teacher; of Sister Thespiana, the dramatic teacher, who packed the house for her wonderful class plays; of Sister Cantata, the veritable nightingale; of Sister Laudabilis, the clever organizer; and finally of Sister Angelica, the little saint. "Ah, she was holy!" The reader, with the young Sister, concludes that, unless we are really holy, all our brilliant achievements wouldn't mean much to the Master. "The Gentle Master!" Father Moffatt knows Him well, and passes on to others his deep personal love for Christ.

"Loyalty—Genuine and Counterfeit" shows the stupidity of belittling the accomplishments of other institutes, and the abomination of jealous rivalry.

The book teems with memorable aphorisms: "Of all silly things, the silliest is to be smitten with a sense of one's personal importance"... "As a rule, discouragement is deeply dyed with pride."

Occasionally, as in the chapter titled "Let's Suppose," the reader might get the feeling that the author is "laying it on a little thick;" but she might also recognize that an exaggerated cartoon often makes a point

quicker and more memorably than does a precise editorial.

The author's brevity is a laudable feature of his discourses. In each of the forty chapters, about two or three pages long, Father Moffatt concentrates on just one point. The chatty, easy style might induce one to read several chapters at a time. This, I think, would be a mistake—like taking at one time a handful of vitamin pills. These spiritual vitality builders are definitely the "one-a-day brand."

Despite a certain stylistic tendency to flowery descriptions and occasional archaic expressions, *Look Sister*, as well as the author's earlier volumes, *Listen, Sister*, and *As I Was Saying, Sister*, are of real spiritual value.

Jean Pierre Camus in *The Spirit of St. Francis de Sales* says: "Do you know how I test the value of a preacher? If the listeners go away striking their breasts saying: 'Today I will do better.' Not by their saying 'What a wonderful sermon!'"

SISTER ROSE CECILIA, C.S.J.  
St. Louis, Mo.

Dejau, Peter Thomas, O.P., *Eve and Mary*. Translated by the Dominican Nuns of the Perpetual Rosary, La Crosse, Wis. Herder, St. Louis, 1957. 268 pages. \$3.95.

Father Dehau is chaplain of the cloistered Dominican nuns of Bovines, France. Some of the conferences to these contemplative Sisters comprise the six chapters of this book. The translators explain that the substance of the book "has been culled by Father Dehau from the theological doctrine of St. Thomas Aquinas and other saints and scholars as well as from Holy Scripture" (Translator's Preface).

How many references to St. Thomas Aquinas there are can be ascertained from the twenty-four quotations in thirty-one pages. The author was so very familiar with the writings of St. Thomas Aquinas that, rather than express his own thoughts, he preferred to repeat what the Angelic Doctor had said. This includes definitions, theories of generation, opinions, interpretations of Scripture, comments, answers to objections and *obiter dicta*. Thus, on page 83: "Let us now consider one of the objections which St. Thomas raises against the necessity of the Annunciation."

Father Dehau addressed these conferences to contemplative nuns, elaborating the theme of contrast between Eve and Mary especially in reference to the cloistered life. For even in the cloister, says Father Dehau, "This holy war (between good and evil), which has gone on since the beginning of the world and will go on until its end, this war is still more terrible and more intense in the depths of hearts. At each instant, in the midst of the events which baffle us, we can see the head of the serpent rise up and hear it hiss. It is a war, a hand-to-hand combat between the race of the serpent, which is pride, and the race of Mary, which is humility."

JOHN JOLIN, S.J., PH.D., S.T.L.  
Regis College, Denver

# THE C. V. AND THE CENTRAL BUREAU

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*Social Justice Review* (indexed in the *Cath. Periodical Index* and the *Guide to Catholic Literature*) is published by the Central Bureau.

Communications concerning the Central Verein should be addressed to the General Secretary, Albert Dobie, 95 Carleton, Hamden 14, Conn.

All correspondence intended for either *Social Justice Review* or the Central Bureau, all missions gifts, and all monies intended for the various projects and Funds of the Central Bureau should be directed to

Central Bureau of the Central Verein  
3835 Westminster Place, St. Louis 8, Mo.

Reports and news intended for publication in *Social Justice Review* should be in the hands of the editors not later than the 18th of the month preceding publication.

## Official Program

### One-Hundred-Third Convention of the CATHOLIC CENTRAL UNION (VEREIN) OF AMERICA

Jefferson City, Missouri

AUGUST 2-6, 1958

#### Motto of the Convention:

*Today more than ever laymen must cooperate with greater and greater fervor for "building up the body of Christ" in all forms of the Apostolate.*  
(Pope Pius XII to the Second Congress for the Lay Apostolate)

#### Theme of the Convention: "Catholic Initiative"

Headquarters: Governor Hotel

Registration: Mezzanine Floor, Governor Hotel

Charity Aid and Mission Exhibit: Parlor B. Mezzanine Floor, Governor Hotel

Religious Services: Solemn Pontifical Mass will be celebrated in St. Peter's Cathedral, opposite the Capitol. Time and place of daily convention Masses and other devotions are listed in the program

Knights of Columbus Building is located directly across the street from Governor Hotel

Time: The convention schedule is on Central Standard Time



**Friday, August 1**

- 10:00 Annual Meeting of the Central Verein Committee on Social Action, Central Bureau, St. Louis.  
Two Sessions: 10:00 A.M. and 2:00 P.M.  
*Chairman:* Joseph Matt, K.S.G.,  
St. Paul, Minnesota
- 1:00 Reception and Registration of Delegates—  
Mezzanine Floor, Governor Hotel

**Saturday, August 2**

- 9:00 Reception and Registration of Delegates—  
Mezzanine Floor, Governor Hotel
- 10:00 Meeting of the Social Action Committee—  
Knights of Columbus Bldg.
- 10:00 Meeting of the Board of Trustees—Knights of  
Columbus Bldg.
- 2:00 Annual Meeting of the Board of Directors—  
Knights of Columbus Bldg.
- 3:00 Charity Aid and Mission Exhibit—Parlor B,  
Mezzanine Floor, Governor Hotel
- 4:30 Tour of the Governor's Mansion
- 7:00 Rosary and Benediction, St. Peter's Cathedral  
*Celebrant:* Rev. Norman J. Ahrens
- 8:15 Youth Rally, Ballroom, Governor Hotel

**Sunday, August 3**

- 8:00 Registration—Mezzanine Floor, Governor Hotel
- 9:00 Official Inauguration of the Conventions of the  
Catholic Central Verein, the National Catholic  
Women's Union and the Youth Section—Ball-  
room, Governor Hotel  
*Presiding:* Clem W. Dulle, General Chairman  
of Convention Committee  
*Opening Prayer:* Rev. Edward A. Bruemmer,  
Spiritual Director of the Cath-  
olic Union of Missouri  
*Greetings:* Clem W. Dulle  
Miss Anna Knollmeyer  
*Welcome:* Herman J. Kohnen, President of the  
Catholic Union of Missouri  
Mrs. J. H. Schroeder, President,  
Missouri Branch of the CCV of A  
*Response:* Frank C. Gittinger, San Antonio,  
President, CCV of A  
Mrs. A. R. Bachura, Andale, Kansas,  
President, NCWU  
*Presentation of National and State Banners*  
*Pledge of Allegiance to the Flag*  
*Announcement of Convention Committee*  
*Appointments:* Albert A. Dobie, General  
Secretary of the CCV of A  
Miss Amalia Otzenberger,  
Secretary of the NCWU
- 10:00 Delegates assemble in front of Governor Hotel  
for parade to St. Peter's Cathedral

- 11:00 Solemn Pontifical Mass—St. Peter's Cathedral.  
All delegates and visitors are invited to receive  
Holy Communion at this Mass  
*Celebrant:* His Excellency, Most Reverend  
Joseph M. Marling, D.D.  
*Assistant Priest:* Rt. Rev. Msgr. Joseph A.  
Vogelweid, P.A., V.G.  
*Deacons of Honor:* Rev. Bernard S. Groner,  
Rev. Michael J. Schaller  
*Deacon of the Mass:*  
Rev. Edward A. Bruemmer  
*Sub-Deacon:* Rev. Gerard L. Poelker  
*First Master of Ceremonies:*  
Rev. Kenneth L. McDonnell  
*Second Master of Ceremonies:*  
Rev. Norman J. Ahrens  
*Sermon:* Rt. Rev. Abbot Stephen Schappler,  
O.S.B.  
*Music:* St. Peter's Cathedral Choir under the  
direction of Mr. Daniel Gorjanc, Choir-  
master and Organist
- 2:30 Civic Forum, Helias High School Auditorium.  
Buses will transport delegates from Governor  
Hotel to Helias High School at 2:00 P.M.  
*Presiding:* George Rozier  
*Our National Anthem,* by the Assembly  
*Opening Prayer:* Rt. Rev. Msgr. Joseph A.  
Vogelweid, P.A., V.G.  
*Welcome:* Hon. Arthur W. Eller,  
Mayor of Jefferson City  
*Choral Rendition:* St. Peter's Cathedral Choir  
under direction of  
Mr. Daniel Gorjanc  
*Address:* "The Spirit of Christian Labor",  
Very Reverend Rembert Sorg, O.S.B.,  
Prior of King of Martyrs Priory,  
Fifield, Wisconsin  
*Greetings:* Hon. James T. Blair III,  
Governor of Missouri  
*Choral Rendition:* St. Peter's Cathedral Choir  
under direction of  
Daniel Gorjanc  
*Address:* "A Social Glance at the Rural  
Picture", His Excellency, the Most  
Reverend Joseph M. Marling,  
Bishop of Jefferson City  
*Choral Rendition:* St. Peter's Cathedral Choir  
*Closing Prayer:* Very Reverend Monsignor  
Paul U. Kertz, V.F.  
"Holy God We Praise Thy Name,"  
by the Assembly
- 4:30 Meeting of the Nominations Committee—  
Knights of Columbus Bldg.
- 6:00 Central Bureau Jubilee Dinner—Ballroom,  
Governor Hotel  
*Blessing:* Reverend Wm. Koenig,  
Spiritual Director of the NCWU  
*Toastmaster:* Hon. Henry Westhues, Judge of  
the Missouri Supreme Court

*Introduction of Speaker:* Rt. Rev. Msgr.

Joseph A. Vogelweid,  
P.A., V.G.

*Address:* "Fifty Years of the Central Bureau  
Apostolate," Joseph Matt, K.S.G.,  
St. Paul, Minnesota

*Thanksgiving:* Rt. Rev. Msgr. A. T. Strauss,  
V.G., Spiritual Director of the  
Missouri Branch, NCWU

### Monday, August 4

- 8:00 Solemn Mass of Requiem for Deceased Members of the CCV of A, and the NCWU, Immaculate Conception Church, 1206 E. McCarty Street  
Buses will transport Delegates from the Governor Hotel to Church at 7:30 A.M.  
*Celebrant:* Rt. Rev. Msgr.  
Joseph H. Winkelmann  
*Deacon:* Rev. Aloysius J. Hoegen  
*Sub-Deacon:* Rev. Joseph Lorenz  
*Master of Ceremonies:* Rev. William L. Forst  
*Music:* Immaculate Conception School Choir.  
Organist: Miss Gerardine Obermark
- 9:30 Official Opening: Joint Session for Delegates of the CCV of A., NCWU and the Youth Section  
*Presiding:* Frank C. Gittinger  
*Opening Prayer:* Rt. Rev. Msgr. A. R. Wempe  
*Reading of the Annual Messages:*  
Frank C. Gittinger, President  
of the CCV of A  
Mrs. A. R. Bachura, President  
of the NCWU
- 10:45 Adjournment
- 11:00 First Business Session—  
Knights of Columbus Bldg.  
Report of the Credentials Committee  
Report of the Nominations Committee  
Monday afternoon is reserved exclusively for meetings  
Deliberations of the various committees
- 2:00 Meeting of the Resolutions Committee,  
Joseph Matt, Chairman
- 3:00 Meeting of the National Fraternal Society Section of the CCV of A., Knights of Columbus Building
- 5:30 Buffet Luncheon at La Salette Seminary. Buses will leave the Governor Hotel promptly at 5:00 P.M. for the Seminary
- 6:30 Pilgrimage to the Shrine of Our Lady of La Salette  
*Sermon:* Very Rev. Joseph De Coteau, M.S.  
*Celebrant* at Benediction: Rt. Rev. Msgr.  
Joseph A. Vogelweid, P.A., V.G.
- 8:15 Joint Session of the CCV of A., the NCWU and the Youth Section, Ballroom of the Governor Hotel  
*Presiding:* Frank C. Gittinger

### Central Bureau Report:

Rt. Rev. Msgr. V. T. Suren, Director  
*Address:* "Social Action Membership in the  
Central Verein," by Richard Hemmerlein, Syracuse, N. Y.

### Tuesday, August 5

- 8:00 Solemn Mass in honor of the Holy Ghost—  
St. Peter's Cathedral  
*Celebrant:* Rt. Rev. Msgr. A. A. Wempe  
*Deacon:* Rev. Bernard A. Timpe  
*Sub-Deacon:* Rev. Francis J. Stangl  
*Master of Ceremonies:* Rev. John Buchanan  
*Music:* Congregational Singing directed by  
Rev. Gerard L. Poelker  
*Organist:* Mr. Daniel Gorjanc
- 9:30 Second Business Session—  
Knights of Columbus Building
- 10:30 Meeting of the Resolutions Committee—  
Knights of Columbus Building
- 12:00 Polls open for election of officers
- 2:00 Third Business Session—  
Knights of Columbus Building
- 2:00 Meeting of the Resolutions Committee—  
Knights of Columbus Building
- 3:45 Recess
- 4:00 Fourth Business Session—  
Knights of Columbus Building  
Report of the Resolutions Committee
- 5:00 Election polls close
- 7:00 Rosary and Benediction—St. Peter's Cathedral  
*Celebrant:* Rev. Kenneth L. McDonnell
- 8:15 Mass Meeting of the NCWU—Ballroom of the Governor Hotel  
All delegates of the CCV of A. will attend this mass meeting which will be addressed by  
Rt. Rev. Msgr. Martin B. Hellriegel and Mrs.  
W. F. Rohman

### Wednesday, August 6

- 8:00 Solemn Mass of Thanksgiving—  
St. Peter's Cathedral  
*Celebrant:* Rt. Rev. Msgr. A. T. Strauss, V.F.  
*Deacon:* Rev. Michael J. Knecht  
*Sub-Deacon:* Rev. Leo P. Holdener  
*Master of Ceremonies:* Rev. Norman J. Ahrens  
*Music:* Same as Tuesday
- 9:30 Fifth and Final Business Session—Report of Committees—Selection of convention city for 1959
- 1:00 Meeting of the Board of Directors
- 1:30 Installation of Officers and Departure Ceremony—St. Peter's Cathedral  
*Officiant:* Rev. Edw. A. Bruemmer  
*Benediction:* Very Rev. Msgr.  
Paul U. Kertz, V.F.

PRAISED BE JESUS, MARY AND JOSEPH!



## Convention Calendar

THE 103RD CONVENTION of the Catholic Central Verein of America and the 42nd Convention of the National Catholic Women's Union: Jefferson City, Mo., August 2-6, 1958. Convention headquarters: Governor Hotel.

Catholic State League of Texas, including Men's, Women's and Youth Sections: Windthorst, July 21-24.

Central Verein of New York and the New York Branch of the NCWU: Schenectady, August 30-September 1.

Catholic Union of Illinois and the Illinois League of the NCWU: St. Joseph's Parish, Peru, September 12-14.

Catholic Union of Pennsylvania and the Pennsylvania Branch of the NCWU: St. Mary's Parish, Pittsburgh, September 13-15.

Catholic Union of Missouri and the Missouri Branch of the NCWU: Washington, October 11-13.

Excellency the Most Reverend Wm. A. Scully, Bishop of Albany, will preside at the Solemn Mass which will open the convention on Sunday morning. State Senator Owen M. Begley, a local attorney will address the delegates at the dinner on Sunday afternoon. A youth forum in St. Joseph's auditorium on Saturday night will be another feature of the convention.

Attending this meeting of both Executive Committees were representatives from the following Locals: Albany, New York City, Poughkeepsie, Rochester, Schenectady, Syracuse Troy and Utica. The delegates enjoyed the hospitality of the two local Branches especially the dinner served by the members of the Catholic Women's Union. Rev. Francis J. Buechler, pastor of Our Lady Help of Christians in Albany, officiated at the church service and Benediction which followed the meeting.

The following constitute the Schenectady convention committee: Msgr. Leo B. Schmidt, honorary chairman; Rev. John S. Chester and Rev. Joseph Grabys, assistant honorary chairmen; Joseph A. Stettner, general chairman; Mrs. Marth Trumpler, co-chairman; Mrs. Marguerite Peters, secretary; Miss Mary Alice Ward, assistant secretary; Rudolph A. von Stetina, treasurer; Peter J. M. Clute, general secretary and adviser.

## Central Verein Contribution to Peter's Pence

IN THE MONTH OF JUNE the director of the Central Bureau sent a check of \$500 to the Episcopal Protector of the Central Verein, the Most Reverend Joseph E. Ritter, requesting that this contribution be sent to the Holy Father on behalf of our organization as its contribution to the Peter's Pence. The Central Bureau had received the check from Mr. Albert A. Dobie, general secretary of the CV, who had collected this sum from our various affiliated societies.

The Most Reverend Archbishop promptly acknowledged the donation and expressed his appreciation in a personal letter to Monsignor Suren.

In contributing to the Peter's Pence, the Central Verein is maintaining its fidelity to a time-honored tradition. Our organization was among the very first lay societies in the United States to contribute annually to the Peter's Pence.

## Meeting of the New York Branch's Executive Committee

THE SCHENECTADY local Branch of the Catholic Central Verein of America and its counterpart in the National Catholic Women's Union were hosts to the meeting of the Executive Committees of both New York State Branches on Sunday, April 27, at the Eagles Home in Schenectady. A tentative program for the conventions of both State Branches to be held at Schenectady over the coming Labor Day weekend was outlined by Joseph A. Stettner, general chairman of the local Convention Committee. The Van Curler Hotel was selected as convention headquarters, while all religious services during the convention will be held in St. Joseph's Church, of which the Rt. Rev. Msgr. Leo B. Schmidt is pastor. It was announced that His

## Connecticut Branch Holds 71st Annual Convention

THE HOLY FAMILY SOCIETY and the St. Elizabeth Society of Waterbury were hosts to the Connecticut Branches of the Central Verein and the NCWU which met in annual convention on Saturday and Sunday, June 7 and 8. This year's convention was the 71st for the men's Branch which is the oldest State union in the Central Verein.

Preliminary to the activities of the convention was a meeting of the Executive Board which was called to order by President Robert C. Cuny of West Haven at 3:30 P.M. on Saturday. Routine matters pertaining to the conduct of the State Branch were discussed in rapid succession. Members of the Board decided to recommend that the State Branch be represented by at least one delegate at the forthcoming Central Verein convention in Jefferson City.

On Sunday morning, all men and women delegates assembled in joint session in St. Cecelia's Parish hall. Various addresses of welcome were made with appropriate responses on the part of the presiding officers of both Branches. At the conclusion of these formalities, annual messages were delivered by the presidents of the two State Branches, Mr. Cuny and Miss Mary Wollschlager. Thereupon Mr. Albert A. Dobie, general secretary of the Central Verein, gave a short address in which he outlined the features of the Central Verein convention scheduled for Jefferson City, Mo., early in August. He sought the names of all prospective delegates who might join a special tour which would bring the delegates from St. Louis to the convention city.

Immediately following the joint session, the delegates repaired to St. Cecelia Church where they attended a

High Mass. The Mass was followed by the convention dinner in the Elton Hotel.

Sunday afternoon was devoted entirely to a general meeting. After the various committee appointments were made, the minutes of the preceding convention were read and approved. The Committee on Resolutions advocated that the State Branch adopt as its own the *Declaration of Principles* drafted by the Central Verein. The meeting approved a motion made by Mr. Thomas Mann that the President of the State Branch be sent as delegate to the Jefferson City convention, with a maximum expense of \$250.

The closing minutes of the convention were enlivened by a delegate who announced that the organization he was representing had voted to secede from the Connecticut Branch. Mr. Albert Dobie was among those who took strong exception to this announcement which was made under the heading of "Remarks for the good of the Branch." He presented many eloquent reasons why the affiliated society should retain its membership.

Mr. Raymond Kramer, president of St. Peter's Society of New Britain, invited the State Branch to his home city for its 72nd convention in 1959. The gracious invitation was enthusiastically accepted.

All officers were retained for the ensuing year. Mr. Robert C. Cuny of West Haven is president, Mr. Edward F. Lemke of Meriden is secretary, and Rev. Joseph P. Rewinkel of New Britain is spiritual director.

### *California Federation Quarterly Meeting*

THE ST. FRANCIS BENEVOLENT SOCIETY of Oakland entertained delegates of the German Catholic Federation of California at a quarterly meeting on Sunday, April 27, at St. Elizabeth Parish hall. With President Karl Nissl in the chair, reports were given by affiliated societies. Of special interest was the account given by the Kolping Society of San Francisco which told of the efforts now being made to raise funds for a new Kolping House. Another Kolping affiliate to give a splendid account of itself was the Branch in Los Angeles. Kolping in Los Angeles has made tremendous strides. Although it is one of the most recently founded in the United States, it operates two units, one having a chapel. The Praeses of the Los Angeles Branch, Rev. Augustine C. Murray, celebrated his 25th anniversary as leader of the Los Angeles Branch on May 4.

Mr. Edward Kirchen reported on the progress made in preparations for the 1959 Central Verein National Convention which will be held in San Francisco. Mr. Kirchen, who is chairman of the local Convention Committee, reported that the Archbishop of San Francisco had approved July 31 to August 4 as the convention dates. At the suggestion of Father Alfred, pastor of St. Boniface Church, it was decided to curtail collections for the convention during the current solicitation for funds to build the new Kolping House.

Mr. Henry Schroer was chosen to represent the California Federation at the 1958 Central Verein convention

in Jefferson City. Mr. Emil Bloch stated that he would find it convenient to attend the convention. Whereupon the meeting agreed to pay his registration fee.

An instructive address by Father Luke Powelson, O.F.M., Commissary of the Federation, concluded the meeting. Father Luke suggested that more consideration be given at meetings to the affairs of the Catholic Central Verein and that wider publicity be given to its annual conventions. Correspondingly, he reminded the delegates of a profit to accrue to the Federation from comprehensive reports on the national conventions of the CV. The Reverend Commissary concluded his remarks with reference to the current campaign to reinstate laws taxing parochial school property in California.

### *Kansas Branch Studies State Legislation*

A LEGISLATIVE CLINIC to study three State constitutional amendments was the subject of an inter-parochial meeting of the Catholic Union of Kansas on May 18. The three proposed amendments are: The "Right to Work" Amendment; "Non-Partisan vs Political Selection of State Supreme Court Justices;" and "Should State Participation in Water Resource Projects be Authorized in Kansas City?" Competent persons were on hand to lead the discussion of these issues.

Also of special interest to members in Sedgwick County was a discussion of township and library districts. Officials discussed in detail the local procedures and safeguards to keep the choice of books control on a local level, instead of having the reading matter determined by people who are guided by dangerous alien philosophies. On this subject, Dr. B. N. Lies, M.D., president of the Catholic Union stated:

"In this day and age our bodies are protected from noxious materials by the Pure Food and Drug Law; but any attempts to safeguard the minds of ourselves and our children from poisonous literature have been prohibited as abridging the freedom of speech and the press. We must, therefore, take steps that will leave us control of library districts on a local level. When districts are too big we have no control of literature which will be brought into our community."

The day's activities began with a High Mass at 9:00 A.M., celebrated by Msgr. Joseph Klug, pastor of the host parish in Andale. Delegates received Holy Communion during Mass and were served breakfast by the hospitable women's society of the parish.

### *St. Elizabeth Day Nursery Entertains United Fund Officers*

CONDUCTED TOURS of the St. Elizabeth Nursery and Day Care Center in St. Louis are commonplace. At certain times of the year, particularly when solicitations for donations to the United Fund are being made, there are sometimes several such tours in a single day. However, the guests who were entertained by the



Superintendent, Sister Catherine Thomas, S.S.N.D., and her staff on May 23 represented a rather unique experience: the visitors were officials of the United Fund of Greater St. Louis. They had come to St. Elizabeth's to study what they considered to be the best type of institution under the patronage of the United Fund in the category of day care for children.

Virtually every important aspect of day care as given by St. Elizabeth Nursery was discussed between the visitors and Sister Catherine Thomas, e.g., eligibility for admittance, fee scale, the personnel operating the institution, and the physical properties. The discussion inevitably turned to the annual budget of the institution. Although it has one of the largest enrollments of institutions of its kind, St. Elizabeth's Nursery receives the lowest annual allotment from the United Fund. Last year this allocation amounted to \$22,032. The average daily attendance of the nursery is seventy-five during the school year and one hundred during the summer vacation months. Fees collected from the families who enjoy the services of the institution range from \$1,000 to \$1,100 monthly.

The officials of the United Fund were particularly interested in the crafts program which was inaugurated some years ago when Dr. F. P. Kenkel, founder of St. Elizabeth Day Nursery in 1915, was still director of the institution. This program includes weaving, hucktoweling, woodwork and leather craft. Such a program during the summer months is possible only because the regular staff is supplemented by two additional Sisters of Notre Dame who serve without compensation.

The three buildings which constitute the physical plant of St. Elizabeth's Nursery are old and hence require constant repairing. At the present time extensive repairs are necessary to all three buildings. Sister Catherine Thomas brought this fact to the attention of the visiting officials from United Fund in the hope that the Fund might find it possible to lend some financial assistance toward solving the problem.

### *Kolping in America—A Failure?*

THE YEAR OF 1958 has been designated as "membership year" for the Kolping Societies of the United States. That an increase in membership is vitally needed for the survival of Kolping work in our country is only too evident. For more than a hundred years Kolping Societies have sprouted in various parts of our land, only to wither and die. As one studies the story of Kolping in the United States, the obituary list of defunct Kolping Societies is a sad story. It is no secret that even among existing societies there are some that are perilously close to being added to that obituary list. In fact, one wonders whether there is even one American Kolping Society which functions vigorously according to the principles and ideals of our founding father.

There are perhaps multiple explanations and reasons given for the obvious failure of Kolping to gain a strong foothold in America. The lack of leadership in the early days of Kolping, the difficulties of establishing a new movement in a new country, the problem of individual groups trying to function without guidance from

a central organization—all explain to some degree why Kolping has not flourished in our country. But after all of the reasons have been analyzed and studied; there is one that stands out—the members of American Kolping have kept the Kolping Society a German society. In this respect they have failed their founding father. Father Kolping never intended to found an organization for German youth. He wanted a society to help youth! It was only accidental that Adolph Kolping was born in Germany and worked in Germany. Had this great Christian man been born in Poland, in England, in Ireland or in Italy, he would have labored just as zealously in those countries as he did in Germany. Father Kolping was a Christian who happened to be German, not a German who happened to be a Christian. As a Christian he looked upon all men as children of God and heirs to the Kingdom of Heaven. Obviously some who have called themselves followers of Kolping in America have never learned this fundamental tenet of Christianity.

It is fantastic to imagine that, had Kolping been born in the twentieth century on the West Side of Chicago, his apostolate in Chicago would have been only for the youth of Germany who enter our country. He would have worked and labored for the youth of America. He would have erected his homes for the American lad who had no place he could call home in Chicago. This is precisely where American Kolping Societies have failed Father Kolping. They have only accidentally and minimally served American youth. Figures show that during the hundred years that Kolping has been in America, less than ten per cent of its membership has been American-born.

The Kolping Societies have done creditable work here in the United States in taking care of the immigrants. Many fine Christians and loyal American citizens are such because of the Kolping Society. No one can deny the fact. But the fact remains that American Kolping has not been doing the work that Father Kolping would do in America if he were living here today. And is this not the purpose of our existence as a Kolping Society? Are we not to do what Father Kolping himself would do? One sometimes wonders what effect the Vincent de Paul Societies would have had in our country had they limited their charities to just the French people and conducted their meetings in French even to this day. Or suppose the Young Christian Workers wrote all of their articles in Flemish. Or the Newman Clubs labored just for English-born students? The thought is ridiculous. But isn't that precisely the ridiculous thing that American Kolping has done in America?

The German people brought a very rich treasure to these shores when they brought the Kolping idea to America. But they kept the treasure to themselves and for themselves. One is reminded of the story of the failure of the Jewish people. God had blessed them as he had blessed no other people. He gave them the treasure of knowledge of the true God; He sent them the prophets; He inspired them with many miracles. He moulded and shaped this nation so that it might give Christ to the world. But the Jews can be likened to the crew on a ship laden with food for starving people on some foreign shore. The crew eats all of the food



before the ship ever reaches its destiny. History tells you what has happened to the Jewish people. We must not forget that in a very like manner we stand in the place of the Jews today. We bear the rich gifts, for example, the Kolping gift to the youth of America. We dare not keep it for ourselves. We must give it to America. There is something grotesque about any man who doesn't understand why he is a Christian.

The year of 1958 will be a decisive year for American Kolping. Whether Kolping can overcome the self-imposed obstacle of being a German society which is catholic and become a Catholic society which had its beginning in Germany remains to be seen. Our ability to interest American youth in the principles and ideals of Father Kolping during the coming year will give us our answer. If we fail, then we fail our founding father and fail Holy Mother Church.

REV. JOSEPH FISCHER, in the  
*Kolping Banner*, May, 1958

### *David Goldstein, Eminent Convert and Lecturer, Dies at 87*

DAVID GOLDSTEIN, K.S.G., noted convert from Judaism, journalist, author and lecturer died suddenly of a heart attack on June 30 in his 87th year. He was stricken on the stairs of his apartment building in Back Bay, Mass., as he was returning from Holy Mass in St. Ann's Church, where he had just received Communion. It was said that he had been a daily communicant for fifty-three years.

Mr. Goldstein's extensive lecture tours carried him to all of the forty-eight states. His contributions in the field of literature included the authorship of ten published books and numerous magazine articles, many of which appeared in years past in *Social Justice Review*. He was author of the column, "Bit of This and That," in *The Pilot* for the past thirteen years.

He held an honorary doctorate of laws from Marquette University, and in 1946 was awarded the Catholic Action Medal of St. Bonaventure College. In 1955 Pope Pius XII made him a Knight of St. Gregory.

Born in London of parents who had gone there from the Netherlands, Mr. Goldstein was taken to New York City when he was one year old. He attended local public and Hebrew schools, but had to terminate his formal education at the age of eleven to go to work in a garment district hardware store. When he was seventeen, he moved to Boston and joined the Socialist Party, becoming active in Samuel Gompers' cigar makers union. As a young man of twenty-one he ran for mayor of Boston on the Socialist ticket. In those years he also served as a business agent for the Boston Central Labor Union.

In 1903, David Goldstein broke with the Socialist Party and its principles. The direct result of this break was his first book, *Socialism, the Nation of Fatherless Children*. It was his conviction that the Socialists were threatening the sanctity of the American home. Having broken with Socialism, this energetic crusader was drawn

toward the Catholic Church and was baptized May 21, 1905, in Immaculate Conception Church, South End. He joined with another convert and former socialist, the late Martha Moore Avery to preach the tenets of Christianity on Boston Common, the same place where they had previously advocated the cause of Socialism.

In 1917 he and Mrs. Avery, with the endorsement of the late William Cardinal O'Connell, embarked on a nation-wide tour of lectures. They became known as the "Campaigners for Christ." In a letter to the director of the Central Bureau some few years ago, Mr. Goldstein stated that it was the late Dr. F. P. Kenkel who actually started him on his extensive career of lecturing. On numerous occasions he lectured under the auspices of the Central Bureau of the Central Verein.

Books authored by Mr. Goldstein include the following titles: *Bolshevism, Its Cure; Campaigners for Christ Handbook* (1932); *Autobiography of a Campaigner for Christ* (1936); *Jewish Panorama* (1940); *Letters Hebrew-Catholic* (1943); *What Say You?* (1945); *Suicide Bent*; and *Sangerizing Mankind*, (1944). He was a contributor to *White Harvest* which was published in 1928.

An account of Mr. Goldstein's extensive contacts with the Central Bureau would certainly constitute an interesting article for readers of *SJR*. From the abundant source materials at the Central Bureau we hope to prepare such an article for a future issue.

In the death of Dr. Goldstein, the Catholic Church in America has lost an eminent lay leader. (R.I.P.)

### *CV Life Member Again Heads Capuchins*

THE CAPUCHINS, WHO HAVE 1,210 houses throughout the world with a total of 15,321 religious, have again elected Father Clement Neubauer, O.F.M., Cap., of Milwaukee, Wisconsin, as their new Minister General at a general chapter held recently in Rome.

Father Neubauer was born in Milwaukee, August 1, 1891. He attended St. Lawrence College, Mount Calvary and Marquette University before entering the Capuchin seminary in Milwaukee. He was ordained in Milwaukee in 1917 and spent the first two years of his priesthood in parish work in that city. From 1918 to 1926, he was professor at Mount Calvary. After serving in Detroit, Huntington, Indiana, and Garrison, N. Y., he was named American Provincial in 1942. In 1946 Pope Pius XII named him Minister General of the Capuchins. He was the first American to hold that office. After serving as head of his Order for the canonical term of six years, he received an assignment at Appleton, Wisconsin, where he remained from 1952 to 1955. His following appointment was that of Superior of the Capuchin House in Huntington, Ind., an office he held until his recent election as Minister General. In being re-elected to the highest office in the Capuchins, Father Neubauer succeeds Father Benigno da Sant'Ilario Milanese, O.F.M., Cap., who succeeded him in 1952.



The new Minister General has been a Life Member of the Central Verein since 1944. We are justifiably proud to have such a distinguished person as a member of our organization. On behalf of all the members and officers of the Verein we tender heartfelt congratulations to Father Neubauer on his recent elevation.

### *Msgr. Fittkau's New Book*

**W**E HEARTILY RECOMMEND to our readers Msgr. Gerhard Fittkau's recently published book—*My 33rd Year*. Written originally in German, the book is now available in English and is also being translated into Italian and Dutch.

*Social Justice Review* will carry a detailed study of Monsignor Fittkau's remarkable volume in the near future. Suffice it to say at this time that the director of the American St. Boniface Society has succeeded eminently in giving a most moving account of the experiences and ordeals which he endured during his year of imprisonment in a Russian slave labor camp. We quote from Archbishop Cushing's appraisal of *My 33rd Year* which appeared in the June 7 issue of *The Pilot*:

"Through all the ordeals which followed Msgr. Fittkau's imprisonment, and there are many, there flows the hopeful and vitalizing power of God's grace imparted through a perusal of the liturgy in an old daily missal that the prisoner was able to retain. So pertinent to the occasion of the moment are many of the read-

ings, that one would think that the Psalmist or St. Paul or St. Peter were writing only to slave camp addresses in mid-twentieth century when they penned their inspired words. The liturgy's power has seldom been more poignantly told. For, in the midst of a hell on earth where God has been banished, the antithesis, Heaven, and God, and man's immortal spirit show through."

We direct the attention of our readers to the ad on the inside back cover of this issue which contains necessary information for those who wish to order the book.

Throughout his priestly life, Monsignor Peter Schnetzer, who recently celebrated his golden jubilee, was an ardent champion of the Catholic Central Verein, the National Catholic Women's Union and the Catholic State League of Texas. For many years he served as spiritual director of the Women's Section of the Catholic State League. In 1936 Father Schnetzer was host to the annual conventions of the CV and the NCWU. He has been a frequent attendant at their national conventions.

The director of the Central Bureau and his staff join the members of the CV and the NCWU in saluting Msgr. Schnetzer on the attainment of his golden jubilee in the priesthood. Our prayers on his behalf are a petition that God will spare him to us for many happy years to come.

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## Two Monsignori Celebrate Their Golden Jubilees

*Rt. Rev. Peter J. Schnetzer*

**R**IGHT REV. MSGR. PETER J. SCHNETZER, former pastor of St. Joseph's Church in San Antonio for nearly forty years and now Chaplain of St. Vincent de Paul Home, observed the golden jubilee of his ordination to the priesthood on June 11. The prelate was celebrant at a Solemn Mass in St. Joseph's Church, with Archbishop Robert E. Lucey of San Antonio presiding in the sanctuary. The festive sermon was preached by Rev. Albert G. Henkes, former assistant to Monsignor Schnetzer at St. Joseph's, and currently serving as youth director in the Catholic Central Verein.

Monsignor Schnetzer celebrated a second Solemn Mass on June 13, the actual anniversary date of his ordination and also his 76th birthday. This Solemn Mass, celebrated at Arneson Theatre on the San Antonio River at 7:00 P.M., also commemorated the celebration of the first Mass in San Antonio.

The jubilarian was born in Gossersweiler, Bavaria, June 13, 1882. He came to this country in 1895 and entered the Josephinum Pontifical College in Columbus, Ohio, where he was ordained by Bishop James Hartley, June 13, 1908. Shortly after ordination he came to San Antonio and for two years served as pastor of St. Peter's Church in Boerne, then in El Campo and later at Sacred Heart Church in San Antonio. He was appointed pastor of St. Joseph's Church on July 16, 1916, where he served until September 15, 1955. Monsignor Schnetzer was elevated to the rank of Domestic Prelate on September 21, 1935. He was appointed Vicar General of the Archdiocese in 1940 and served as Administrator of the Archdiocese during the interm between the death of Archbishop Arthur J. Drossaerts and the installation of Archbishop Robert E. Lucey. He was also a diocesan consultor and for many years was Archdiocesan Director of the Society for the Propagation of the Faith.

Monsignor Schnetzer has two brothers in the priesthood: Father Antonin Schnetzer, O.F.M., Cap., and Father Lucas Schnetzer, both in Germany. Two other brothers in the priesthood are deceased: Monsignor Jacob Schnetzer, formerly of Houston, and Father Sigismund Schnetzer, O.F.M., of Germany. He has two other brothers and a sister in Germany. Two brothers lost their lives in World War I.

*Rt. Rev. Scott A. Fasig*

The Right Reverend Monsignor Scott A. Fasig, pastor of Holy Ghost Church in Bethlehem, Pa., marked the golden anniversary of his ordination to the priesthood with a Solemn Mass of thanksgiving at 4:00 P.M. in his parish church on Sunday, June 15.

Msgr. Fasig was born in Reading, Pa., September 26, 1880. He attended St. Paul's parochial school in Reading before entering the Josephinum Pontifical College in Columbus, Ohio, to prepare for the priesthood. He was ordained on June 13, 1908, by the Most Reverend James J. Hartley, Bishop of Columbus, for the

Archdiocese of Philadelphia. After a two-year assignment as assistant at St. Paul's Church in Reading, he was appointed to St. Ignatius Church in Philadelphia, where he labored for five years. From 1915 to 1918 he was pastor of St. Mary's Church in Hamburg, which he re-established as a parish after it had been closed for thirty years. In 1918 he was named pastor of St. Isidore's in Quakertown, and in 1919 established the new parish of St. Agnes in Sellersville. He remained at the latter parish until June, 1931, when he was named pastor of Holy Ghost Church in Bethlehem. He was named Domestic Prelate by Pope Pius XII on November 14, 1952.

Members of the Central Verein will remember Monsignor Fasig as the genial host to the national convention which met in Bethlehem in 1938. He was a regular attendant at our national conventions until his pastoral burdens and declining years rendered such attendance very difficult if not impossible. In tendering our heartfelt congratulations, we join Monsignor Fasig's many friends in wishing him many more years of fruitful service in the priesthood.

## Acknowledgment of Monies and Gifts Received

*Make Checks and Money Orders Payable to Central Bureau of the C.V.*

*Address, Central Bureau, 3835 Westminster Place, St. Louis 8, Missouri*

### Donations to the Central Bureau

Previously reported: \$1,826.70; C.W.U., New York, Inc., \$500; John A. Suellentrop, Kan., \$12; Frank C. Schneider, Ind., \$7; Mrs. Emma Dietz Stecher, N. Y., \$10; Total to and including June 19, 1958, \$2,355.70.

### Chaplains' Aid

Previously reported: \$280.85; C.U. of Kansas, \$62.38; C.W.U., N. Y., Inc., \$25; St. Francis de Sales Benevolent Society, Mo., \$2.37; Total to and including June 19, 1958, \$370.60.

### Christmas Appeal

Previously reported: \$4,299.83; Knights of St. George Br. 42, Pa., \$10; St. Andrew's Society, Wis., \$10; Total to and including June 19, 1958, \$4,319.83.

### Catholic Missions

Previously reported: \$3,215.32; Mrs. Conini, Mo., \$4; Frank C. Schneider, Ind., \$20; Lydia M. Freymuth, Mo., \$3; Connecticut Br., C.C.V.A., \$11.04; N. N. Mission Fund, \$80; M. & T. Mission Fund, \$42.49; Osna-brueck Trust Fund, \$21.11; Meissen Trust Fund, \$21.11; Geyer Trust Fund, \$25.51; Mrs. Edward Roberts, Mo., \$8; Dolores, Cecilia and Victor Clever, Mo., \$8; Mrs. Margaret Echele, Mo., \$6; A. J. Loeffler, Minn., \$10; C.W.U., N. Y., Inc., \$5; Albert J. Sattler, N. Y., \$8; Msgr. Victor T. Suren, \$40; Total to and including June 19, 1958, \$3,528.58.

### St. Elizabeth Settlement

Previously reported: \$35,883.72; From Children attending, \$941.89; Refund, \$1.43; United Fund, \$1,985.00; Total to and including June 19, 1958, \$38,812.14.